THE ANTIJACOBIN Review and Magazine,

&c. &c. &c.

For OCTOBER, 1808.

" Yet think not that the wretch who finds a flaw,
To baffle Justice and elude the Law,
Unpunished lives; he pays atonement due;
Each hour his malefactions rise to view.
Vengeance, more fierce than engines, racks, and wheels,
Unseen, unheard, his mangled bosom feels.
What greater curse can earth or heaven devise,
Than this, who, self-condemned, in torture lies?
From agony of mind who knows no rest,
But bears his own accuser in his breast?—
He leaves, at length, this lesson to mankind:
' Eternal Justice is not lame nor blind." MURPHY.

Scotch Reform; Considered, with reference to the Plan, proposed in the late Parliament, for the Regulation of the Courts, and the administration of Justice in Scotland: with Illustrations from English Non-Reform: in the course of which divers Imperfections, Abuses, and Corruptions, in the administration of Justice, with their Causes, are now, for the first time, brought to light. In a Series of Letters, addressed to the Right Hon. Lord Grenville, *&c. &c. &c. with Tables, in which the principal causes of factitious complication, delay, vexation, and expence, are distinguished from such as are natural and unavoidable.* By Jeremy Bentham, Esq. pp. 100. 8vo. 6s. Ridgway. London, 1808.

THE time has not been long since philosophers, after the developement of the most abstruse parts of science, and discoveries which have immortalized those who were concerned in them, first began to direct their attention to the civil and political situation of man. The writers of antiquity had indeed taught that slavery palsied the genius of nations, and that for a state to be pre-eminent in arts and in arms its constitution must be free. These writers however, from prejudices too rooted to be altogether false, and yet too little questioned to be true in the extent, seemed not to place sufficient stress on the importance of well-balanced laws,

and to rely with too much fondness on the *anarchy of the multitude* and *the despotism of* its numbers. The states in which they resided being democratical were warlike, and little able or willing to cultivate the arts of peace; nor was it considered that commerce, whilst it renders men less disposed to contention abroad; and promotes justice in their intercourse one with the other, in reality makes us better neighbours and more virtuous citizens. Soon however as the inroads of Barbarians had given a new government to Europe, and the discovery of another hemisphere opened a greater mart to her industry, it was discovered that Peace was more advantageous to states than Bloodshed, and wars of mere ambition were rarely waged. But the Statesman, whilst he saw the necessity of laws for the preservation of that faith on which the commercial transactions of individuals depend, relied too much on their efficacy and on their strength. Those laws which ought to have been few, simple, and perspicuous, became unnecessarily complicated, and it was forgotten that amongst various and perhaps discordant statutes obedience was a duty of a nature too difficult to be practised by the bulk of the People. Various difficulties were encountered in states and various disadvantages felt, till the more enlightened excited by an emulation which was augmented by the immediate urgencies of circumstances contended in investigating the evil and in pointing out the remedy. It was perceived that had there existed a nation with which the principles of our nature were suffered to develop themselves without any undue interference of the legislator to check or thwart them, its progress in arts and in science must have been greater than in any government of the world. Each individual, unchecked in his pursuits, would have followed the plans most congenial to his taste, his habits, or his genius; men unfettered by aristocratic notions of birth must have advanced to dignity those best calculated to support it: the whole society meliorated in condition, and improved in morals, would have been composed of subjects mutually contending with each other for their own benefit and for the improvement of their kind. True in *the abstract* as are these principles, it must not be supposed with their promoters that the present degraded state of society throughout the world proceeds from the Bigotry of Priesthood or from the Tyranny of Kings united in opposing the establishment of equal and pious laws.

In vain would the Legislator promulgate the most wholesome statutes if the times, if the manners of the people were not prepared to receive them. In vain would he endeavour by sudden changes to render the luxurious temperate, to check

licentiousness, to dissipate superstition, to engraft refinement and morality on Barbarism and Vice. He would either, like De Wit, in an honest cause, and, through the most refined patriotism, fall beneath the fury of a bigotted people, or be doomed, like Foscari, to lament, in exile, the departed virtues of his country. What legislator indeed would be bold enough to promulgate a code without there being previously excited in the people a belief of its excellency? What people would be absurd enough to obey its enactments unless they deemed them calculated to promote their interests? With the mass of the community rests obedience: nor will they grant it without a certainty that it will tend to their immediate advantage, or a hope that it will benefit their posterity. If we wish not to screen offenders from public punishment; if we desire that the laws shall, in all times and under all circumstances, be obeyed, we must be careful to gain in their favour the prejudices of the people. Do we believe that the barbarism which we see pervading the world in all its provinces, and among its different inhabitants, proceeds from some defect in legislative systems? we must likewise conclude that these were more or less systematized according to the opinions moral, religious, and political, of nations.—How then are legislators to blame if they gave those laws, and those only, for which their states were prepared; or, what is the same, if the various codes of different nations have been adapted to the peculiar circumstances under which those nations fell? How are monarchs faulty if their people have been in successive ages Barbarians? Or how are clergy to blame if in past times men were ignorant enough to be deceived by the arts of the worst of their Predecessors? It was neither owing to Priests nor to Kings that feudal subjugation spread its misery through Europe: nor was it by their means that the most base of mankind, veiling the worst of motives under the best of names, invoked the God of Mercy for the slaughter of his creatures, and devastated mankind whilst they pretended to enlighten it. It was through the gradual current of public opinion—through circumstances alone, that Europe was for so many ages involved in public warfare or struggling in domestic dissention. The codes of nations are forced to be fitted to their conditions. The statutes of Europeans were barbarous because they themselves were uncivilized, and the public forms of their law rude and undefined with their public character.

Unfortunately for human nature and the world, it is long before science is disseminated through the mass of a people, or morality diffused. The faculties of states like those of

individuals develop themselves but slowly, and knowledge is only gained by the slowness of time and by the pain of experience. Even the most experienced have only given legislative systems, through tracing the defects which they have witnessed in different constitutions to the errors which produced them, and through carefully distinguishing between what is apparently and what is really beneficial. We may lament then the past as well as the present barbarism in Europe, but, situated as Europe has been in the ages before as well as subsequent to the Christian dispensation, it seems to have been impossible by any legislative wisdom to prevent it. The nature of man must have been previously changed, and (what is absurd) enlightened maxims been promulgated and adopted, amid the wildest anarchy and the most profound Barbarism.

All those, however, who exert themselves to diffuse more correct notions of legislation among the mass of the people, as laws are of primary importance to the happiness of man, deserve to be enumerated among the greatest benefactors to the species. Among these Mr. Bentham is very highly distinguished. His correctness of judgment and his acuteness of thought have led him to examine minutely into the recesses of the existing legislative systems, to appreciate their merits, and to point out their defects. As, however, the latter have considerably preponderated, and it is one of the properties of a mind that dwells on faults to become heated and intemperate, there is a *causticity* of thought about this writer which shews itself on every occasion. The present work relates solely to the projected reform of the Scotch chambers of civil judicature, and yet, in an abstract investigation of abstract questions, he has dexterously contrived to attack one of the most learned and, certainly the most modest, men in his Majesty's councils. The Keeper of the great seal however is as much superior to his sneers as we are to noticing them: we shall therefore pass on to that part of the work as most worthy of attention which does Mr. Bentham the most credit. We shall here content ourselves with the general principles as of more extensive utility, without adverting to the projected reform which gave birth to them.

One of the great objects for which the social union itself was effected is the promotion of Justice between man and man. Wherever this is facilitated although the nation be not politically free, it is yet certain of good order and Happiness. The civil rights of individuals then can never be guarded with too much caution or strictness, and that legislation is defective that renders it the interest of any

class of the citizens, if they be violated, to delay their re-establishment. What then shall we say of the numerous technical proceedings in our law so pregnant with profit to Judges, Counsellors, Special Pleaders and those of the inferior orders of the profession, and so full of vexation and delay in their just rights to Suitors?—The technical part of the law has chiefly proceeded from men professing that science, and we may assure ourselves that they have regarded in its formation not the interests of their clients but their own. What are the various written forms of rebutters and surrebutters and other minor parts of the "fee gathering system" but so many defiles that increase the profits of the legal practitioners but delay Justice? Worse than this, injustice, being patronized by the tediousness of these proceedings and the indecision of the Judges consequent on them, is indirectly promoted.—The most natural mode of proceeding in Law as in all other sciences is the best. Let the debtor and the creditor each be summoned to appear before the Judge: in a well regulated family, if one Servant or Child prefer an accusation against another this is the line of proceeding usually adopted: let the creditor assert the amount of the debt, and the debtor either by his witnesses or by himself or by his Lawyer deny or diminish or destroy the charge. The Judge may then in a summary manner pronounce sentence and restore to either his just rights.

It will be observed that in this concise mode of conducting a civil trial, we have made no mention of that usual topic of declamation among English Lawyers—a Jury. In criminal prosecutions, backed as they are by the whole weight and influence of the crown, and sometimes undertaken for oppressive ends, the trial by Jury may well be considered as the most invaluable privilege of Englishmen.

But where the contention is between Subject and Subject the reason of its foundation ceases, and if (as is the case) it promotes delay, it becomes absolute bigotry to retain it.—One purpose it may indeed serve, although that in some degree presupposes the prejudices we are now combating; it affords *additional security* to one or the other of the suitors that Justice will be impartially administered.—In this case let it be granted if required in the manner of *an Appeal*. Thus all the benefit arising from Jury trial will be gained, and none of its disadvantages encountered, and besides a variety of cases may be adjudged which it is impracticable at present to bring under its controul. Numerous are the causes that receive their decision from arbitrators, in some instances *without* litigation, in others *after* litigation, in the re-

gular mode. "Whenever this happens the mass of evidence is not unfrequently of such a bulk as to be incapable of being delivered in less time than several days, perhaps even weeks." Jury trial in this case may really be said to be "*prudentially* impracticable." Again many are the causes which in defiance of our present forms it is highly ineligible to bring before a jury. Such are those that require *time for consideration*, and which (as the same jury cannot resume its sittings) would inevitably be transferred to some other twelve at some other time, with an equal chance of another reference —This indeed occasionally happens in our courts of justice, and the delay, vexation, and expence which it occasions to suitors, are incalculable. Moreover, for want of its being taken at an earlier period much of the evidence, which but for this second trial would have been obtained, is in all probability lost: its "*freshness*" at any rate impaired: time given for collusion, evasion, and fraud.

The mode adopted in our courts of Justice of receiving testimony is a consequence of the Trial by Jury, and should be altered or changed with its retrenchment or rejection. It was discovered by the fee-gathering tribe that whilst the rejection of the testimony most interested in the suite tended to promote *its* length and *their* profits, the variety of witnesses requisite to expedite the proof would afford *entertainment for Man and Horse*. The persons however who are principals in and therefore most privy to the transaction, are surely the best competent to testify it. If it be said that they are interested in the suit and, on that account, always to be suspected, collateral evidence may be allowed to fortify their testimony; but as this is at best only a secondary species of evidence it should only be called in to aid the first. The English law of Evidence is so radically defective in civil cases that the lawyers themselves are forced daily in practice to modify and alter it. Why not at once adopt new principles if the old are shewn to be faulty, and if the corrections daily made in them by Judges are precedents dangerous to our Laws and our Liberties.—The greater the number of courts of civil judicature, the greater the competition among those who attend them, and the better will the rights of the suitors be promoted. Let each court however possess but a single judge. Where responsibility is shared it is diminished, as each is willing to thrust off on his partner the blame which belongs to himself.—Add to this that men possessing nearly the same learning, and trained up to a litigious profession, are little likely to yield in opinion one to the other, where there is a question which may admit of a contest. The con-

sequences are vexation, delay, and expense, to those who seek their just demands;—triumph, and self-gratification to those who have denied them.

All this reasoning may appear just and correct in the abstract, but it will be said by those who think little, and care not to examine what they have not experienced, that it is not proved decisive by practice.—Such men, whilst they demand practice or experience for every thing with which they are unacquainted, meanly reject every species of reform. All that is at present excellent in science or in art, must originally have been new, and experience presupposes former ignorance. To reject a system or theory merely because it is untried is to destroy the end of experience itself—which whilst it leads us to the detection of ancient errors, prompts us to the discovery of new truths. The arguments however of our Author will be the best answer to these Champions of Absurdity.—Let the enemies of reform know that the plan he proposes for the amendment of our civil courts of Justice has for years been carried *into effect in our courts of* Conscience. —In Edinburgh the causes tried by courts similar in their proceedings to these amount yearly to 59,540: the causes tried by the other courts to 4,550. Mr. Bentham answers a supposed objection urged against this system, that the attendance will occasion vexation to the parties of the suit, by asking

1. "The vexation which you *Grudge* not to impose on 59,540 Persons shall you grudge the imposing it on 4,550?"

2. "The vexation which does not preponderate against the advantage in so many other shapes where the value at stake is no more than £5 *(the sum which is the limit of the Jurisdiction of the Scotch Small debt courts)* shall it preponderate where the value at stake is 10, 100, 1000 times as much?"

3. "The vexation which you never grudge imposing upon a man where the cause he is to attend upon is one in which he has no concern (I speak of *extraneous* witnesses) shall you grudge the imposing it upon him where the cause is his own?"

4. "Thus the matter would stand between one man in the character of a party, and another man in the character of a witness. But who does not know that frequently the appearance of a single man in the character of a party, will save the appearance of any number of men in the character of witnesses?"

5. "The vexation attached under natural procedure to the personal attendance of a party before the Judge is less than that portion alone of the vexation attached to Technical Procedure, which consists in the attendance necessary to be paid to his own Lawyers."

6. "Vain and groundless will be seen to be every use that can be made of the article of vexation in the character of an objection to natural as opposed to technical procedure, when it is considered

that of the vexation attached to litigation in general, and in particular of the portion attached to the attendance of parties, little less than the whole was *factitious*, the produce of the industry of learned judges made in conjunction with suitors whose interest it was to delay Justice."

As we have extended this article to a length greater than some of our readers may think necessary, we shall hasten to a conclusion with thanking Mr. Bentham for the instruction he has afforded us. We came to this subject with prejudices strong and rooted, he has removed them. We deemed the English civil trial with all its appendages of four judges half a dozen witnesses and twelve jurymen the best that could be devised for the promotion of Justice.—He has shewn us that it is faulty, and we acknowledge its errors.—We are far however from thinking that Mr. Bentham's Book will produce this effect on the public at large, as so great is its negligence in point of style and arrangement, that it seems to have been written with the intention of not being read.—We have here indeed as in his other works a lamentable proof of the insufficiency of human Genius; and we cannot but regret that a writer who possesses vigour and acuteness of mind sufficient to throw new lights on the most abstruse science, and to instruct the world, should lessen the value of his labours by the want of style in communicating them. We do not indeed agree with the orator in Thucyides, ὁ", τι γαρ γνες, και μη σαφῶς διδάξας, ἵν ισῳ ει και μη ενθυμηθη. But we can assure our readers that were it not for the instruction we gained from these pages we should have reviewed with more pleasure even the cumberous quartos of some of our modern tourists, or the doleful adventures of others.

The Itinerary of Archbishop Baldwin, &c. by Sir Richard Colt Hoare, Bart.

[Continued from page 19.]

THE Second Volume of this interesting work includes Book II of the Itinerary, *the Description of Wales*, by Giraldus, with annotations by his Editor, and a Supplement of 78 pages, "the object of which," Sir Richard informs us, "is to render the Itinerary of Giraldus an useful guide to the modern traveller through the Principality, by describing those places, which from the nature of his tour he was necessarily obliged to omit." This Supplement also contains an Essay on the "*Progress of Architecture*, from a period nearly coeval with the Conqueror to the sixteenth century, illustrated by a series of designs taken from existing remains in South Wales, and arranged systematically;" together

with a *List of Books relating to Wales*, and comprehending between seventy and eighty publications.

The historical notices of Menevia, or St. David's, given by Giraldus, are much extended by his annotator, who in one of his notes informs us from the 'Cambrian Biography,' that Dewi, or St. David, has been dignified with the title of Patron Saint of Wales, in consequence of the romances of the Middle Ages, which created the Seven Champions of Christendom, but that "this rank is hardly known among the people of the Principality, being a title diffused among them from England in modern times. The writer of this account" [Mr. Owen, Editor of the Welsh Dictionary, and the *Myvyrian Archaiology*] "never heard of such a Patron Saint, nor of the leek as his symbol, until he became acquainted therewith in London."—What would our old friend Fluellin have said to this? Would he not have called it "a most contagious treason, look you, as you shall desire in a summer's day;" and have rendered "plows, for its payment?" Not that we question Mr. Owen's veracity, as to his having never heard, whilst in his own country, of St. David being the Patron Saint of Wales, or of his having the leek for a symbol, but that we think the sphere of his information in this instance must have been too closely circumscribed for us to admit his authority to be decisive. The words which our Immortal Dramatist has put into the mouth of Fluellin, where the latter is speaking to the 'Fifth Harry' about the "prave pattle" of Cressy, and the "plack Prince of Wales," are most certainly drawn from the "Chronicles" of the times, and we shall therefore take the liberty of quoting them, as evidence that St. David and his leek have been known in Wales, far longer, very far longer, than the recent period intimated in the above citation. It should be premised, that the Genoese Bowmen who led the attack at the battle of Cressy, were principally discomfited by the Archers who formed the vanguard of the Black Prince's army, and among whom was a considerable body of natives of Wales.

Flu. "If your Majesties is remembered of it, the Welshmen did goot service in a garden where leeks did grow, *wearing leeks in their Monmouth caps;* which your Majesty knows, to this hour is an honourable badge of the service: and, I do believe your Majesty takes no scorn to wear *the leek upon St. Tavy's day.*

K. Hen. "*I wear it for a memorable honour:*—
For I am Welsh, you know, good countryman."*
Hen. V. Act IV. Scene VII.

* Giraldus, when speaking of Merionythshire, in his Description of Wales, Book I. Chap. VII. states, that "The natives of

The account of the Cathedral of St. David, with its various appendages, is curious; but we cannot subscribe to Sir Richard's hyperbolical compliment in calling it "the Palmyra of Saxon antiquity!" The contrast of its bleak and dreary situation, with the exquisite taste, and exalted architectural science, displayed by no inconsiderable portion of the ecclesiastical buildings, has unquestionably, a most impressive effect; yet the palm of a Palmyra must not be awarded to Menevia. In the Catholic ages, St. David's was famous for pilgrimages, and William the Norman, Henry the Second, and Edward the First with his beloved Eleanor, are all recorded to have made their offerings at its shrine. Browne Willis says, that the offering money was so abundant, that it was "divided in the Chapter-house weekly by *dishfulls*, the quantity being so great as not to allow leisure to tell it." Whilst thus employed, the monks might have exclaimed with Horace, *Laborum dulce lenimen.* —The impropriety of describing St. David's Cathedral as of *Saxon* architecture, when it is admitted to have been re-built about the year 1180, we shall recur to in proceeding. Edmund, Earl of Richmond, father to Henry VII, was buried here, together with the illustrious Prince Rhys, and many other personages of rank and dignity; but most of their tombs are sadly mutilated.

In the second chapter, Giraldus, whose passion for the marvellous has been already noticed, and whom Godwin in his Catalogue of Bishops has ironically characterized as "*a little too credulous* in believing incredible reports, and no less lavish in delivering them," has scarcely related any thing but tales of wonder. One of these we shall transcribe for the sake of the historical note attached to it by Sir Richard, on the phrase, *assuming the Cross.*

"Another woman at Aberteivi, of a very different way of thinking, held her husband fast by his cloak and girdle, and publicly and audaciously prevented him from going to the Archbishop to take the Cross; but three nights afterwards, she heard a terrible voice, saying, 'Thou hast taken away my servant from me, therefore what thou most lovest shall be taken away from thee.' On her relating this vision to her husband, they were struck with mutual terror and amazement; and on falling to sleep again, she unhappily overlaid her little boy, whom, with more affection than

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that part of Wales excel in the use of long lances, as those of *Monmouthshire* are distinguished for their *management of the bow.*" How well does this correspond with the 'goot service,' which, as Fluellin says, was performed by his countrymen at the battle of Cressy!

prudence, she had taken to bed with her. The husband relating to the Bishop of the Diocese both the vision and its fatal prediction, took the Cross, which his wife spontaneously sewed on her husband's arm."* p. 38.

Sir Richard speaking of the Druidical Antiquities in the neighbourhood of Nevern, in his annotations to this chapter, says, "The Cromlech, or Temple at Pentre Evan surpasses in size and height any I have yet seen in Wales, or indeed in England, Stonehenge and Abury excepted." Surely our author cannot be so unacquainted with the distinction between a *Cromlech* and a *Temple* as this passage would seem to intimate! We know of no Cromlech either at Stonehenge or Abury, though there is a very fine one within a few miles of the latter place, on Marlborough Downs.—Was not the '*Johannes Bradshaw, Arm.*' who died in May, 1588, and to whose memory a stone tablet has been erected in the little Church at St. Dogmael's, an ancestor of the famous President Bradshaw, of Regicide notoriety, who was born at Marple Hall in Cheshire?

In describing the beautiful river Teivi, Giraldus mentions it as abounding with salmon, and also, as the only river either in Wales or England "which has beavers." This animal, called *Llostlydan*, or Broad-tail, in Welsh, is mentioned in the laws of Howel Dha, but was even then of such extreme rarity, that its skin was valued at the "exorbitant price of one hundred and twenty pence; when the skins of the stag, wolf, fox, and otter, were valued only at eight pence

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* "The origin of assuming the Cross may be derived from the Council of Clermont, in 1095, when those religious enthusiasts, who undertook the expedition to the Holy Land, had the Cross sewed on their garments: 'Crucem assumere dicebantur, qui ad sacra bella pro'ecturi crucis symbolum palliis suis assuebant et affigebant, in signum votivæ illius expeditionis, cujus originem Concilio Claromontano sub Urbano II. ad-cribunt scriptores omnes Rerum Hierosol. et alii passim.' It was either woven in gold or silk, or made with cloth, and generally sewed on the right shoulder; but in the celebrated Crusade undertaken in the year 1188, by Philip King of France, and Henry the Second of England, and which gave rise to this Itinerary of Archbishop Baldwin through Wales, the different Sovereigns distinguished their own subjects by varying the colours of their respective insignia. In the first Crusade all were red; but in this the French alone preserved that colour, whilst the English were distinguished by white, and the Flemings by green Crosses. Some zealots carried their zeal so far as to imprint the figure of the Cross on their skin with a red-hot iron, and thus perpetuated the holy mark." *Ibid.*

each, the white weasel at twelve pence, and the marten at twenty-four pence." The natural history of the Beaver is thus given by Giraldus: it furnishes another proof of his love of the wonderful.

"The Beavers, in order to construct their castles in the middle of rivers, make use of the animals of their own species instead of carts, who, by a wonderful mode of carriage, convey the trees from the woods to the rivers. Some of them obeying the dictates of nature, receive on their bellies the logs of wood cut off by their associates, which they hold tight with their feet, and thus with transverse pieces placed in their mouths, are drawn along backwards, with their cargo, by other beavers, who fasten themselves with their teeth to the raft. The moles use a similar artifice in clearing out the dirt from the cavities they form by scraping. In some deep and still corner of the river, the beavers use such skill in the construction of their habitations, that not a drop of water can penetrate, or the force of storms shake them; nor do they fear any violence but that of mankind, nor even that, unless well armed: they entwine the branches of willows with other wood, and different kind of leaves, to the usual height of the water, and having made within side a communication from floor to floor, they elevate a kind of stage or scaffold, from which they may observe and watch the rising of the waters. In the course of time, their habitations bear the appearance of a grove of willow trees, rude and natural without, but artfully constructed within. This animal can remain in or under water at its pleasure, like the frog or seal, who shew, by the smoothness or roughness of their skins, the flux and reflux of the sea; these three animals therefore, live indifferently under the water, or in the air, and have short legs, broad bodies, stubbed tails, and resemble the mole in their corporal shape. It is worthy of remark, that the beaver has but four teeth, two above, and two below, which are broad and sharp, like a carpenter's axe, and as such he uses them. They make excavations and dry hiding-places in the banks near their dwellings, and when they hear the stroke of the hunter, who with sharp poles endeavours to penetrate them, they fly as soon as possible to the defence of their castle, having first blown out the water from the entrance of the hole, and rendered it foul and muddy by scraping the earth, in order thus artfully to elude the stratagems of the well armed hunter, who is watching them from the opposite banks of the river. When the beaver finds he cannot save himself from the pursuit of the dogs who follow him, that he may ransom his body by the sacrifice of a part, he throws away that, which by natural instinct he knows to be the object sought for, and in the sight of the hunter castrates himself, from which circumstance he has gained the name of Castor: and if by chance the dogs should chase an animal which had been previously castrated, he has the sagacity to run to an elevated spot, and there lifting up his leg, shews the hunter that the object of his pursuit is gone. Cicero

speaking of them says, 'They ransom themselves by that part of the body, for which they are chiefly sought after.' And Juvenal says,

——— 'Qui se
Eunuchum ipse facit, cupiens evadere damno
Testiculi.'

And Saint Bernard,

'Prodit enim Castor proprio de corpore velox
Reddere, quas sequitur hostis avarus opes.'

Thus, therefore, in order to preserve his skin, which is sought after in the west, and the medicinal part of his body, which is coveted in the east, although he cannot save himself entirely, yet by a wonderful instinct and sagacity he endeavours to avoid the stratagems of his pursuers. The beavers have broad short tails, thick like the palm of a hand, which they use as a rudder in swimming; and although the rest of their body is hairy, this part, like that of seals, is without hair and smooth: upon which account, in Germany and the arctic regions, where beavers abound, great and religious persons in times of fasting eat the tails of this fish-like animal, as having both the taste and colour of fish." p. 49—51.

The annotations to Chap. IV. contain a particular account of the Cistercian Abbey of Stratflur, or Strata Florida, founded in 1164, by Rhys, Prince of South Wales, within a few miles of the source of the river Teivi. Of this Abbey, which was made the depositary of the national records, and in which many Welsh princes and nobles were interred, there only remains one archway, of rich, but singular construction and sculpture. The Church at Llandewi Brevi, now woefully dilapidated, was built on the spot where St. David preached against the Pelagian heresy, and "where the earth on which he stood raised itself under him till it became a hill, from whence his voice like a trumpet was clearly heard and understood by all, both near and afar off!" In Chap. VI. we meet with a pleasant remark by Archbishop Baldwin, who in answer to an observation, that the nightingale was never heard in this country, replied with a significant smile, "The nightingale followed wise counsel, and never came into Wales; but we unwise counsel, who have penetrated and gone through it." Chap. VII. and its annotations are chiefly taken up with an account of the Isle of Mona, or Anglesey: in Chap. VIII. are some particulars of Merlin Ambrosius, and of the singularly insulated rocky height, called Dinas Emrys, near Beddgelert, where Merlin 'uttered his prophecies,' and Vortigern is traditionally said to have built a castle after his overthrow by the Saxons. In Chap. IX. is a description of the mountains of Eryri, or Snowdon, in the high part of which, says Giraldus, are two Lakes worthy of notice; the one having "a floating island in it," and the other "noted for a singular miracle: it contains three sorts of fish; eels,

trout, and perch, all of which have only one eye, the left being wanting!" But "if the curious reader," he continues, "should demand of me the explanation of so extraordinary a circumstance, I cannot presume to satisfy him."—Sir Richard mentions two lakes bearing the name of Llyn y Dywarchen, or the Lake of the Sod; the first on the left of the road leading from Beddgelert to Caernarvon, and which still exhibits the 'peculiarity of a floating island;' the other on the heights between Beddgelert and Festiniog, and supposed by Sir R. to be that alluded to by Giraldus. "Mr. Pennant," he remarks, "but I know not from what authority, fixes the other Lake at Llyn y Cwn, or the Dog's Pool, which according to Mr. Williams is the highest lake among these mountains." Surely Pennant was not credulous enough to believe the tale of these three kinds of one-eyed monsters existing in the same waters! The annotations to Chap. X. include some curious particulars of Deganwy Castle, Conway or Conwy, Ruthlan, St. Asaph, and Basinwerk; together with historical notices of the three military expeditions of Henry the Second into Wales, in 1157, 1162, and 1165. In Sir Richard's notes to Chap. XI. is a full description of the Gwyniad, a 'white and insipid fish,' not unlike a herring in shape and size, now hardly to be met with in any part of the Principality but the Lake of Bala. In Chap. XII. under Powys, Giraldus says, "In this third district of Wales, there are most excellent *studs* put apart for breeding, and deriving their origin from some fine Spanish horses, which Richard de Belesme, Earl of Salisbury, brought into this country: on which account the horses sent from hence are remarkable for their majestic proportion, and astonishing fleetness." At Shrewsbury, the Crusaders excommunicated Owen de Cyfeilioc, who ruled in Powys, "because he alone, amongst the Welsh Princes, did not come to meet the Archbishop with his people." This Prince was a man of a warlike and independent spirit, of a more fluid speech than any of his contemporaries, and conspicuous for the good management of his territory. He also cultivated the milder arts of Poetry, and was much distinguished by his convivial hospitality. "The poems ascribed to him," Sir Richard remarks, "possess great spirit, and prove that he was, as Giraldus terms him, '*linguæ dicacis*,' in its best sense. His poem of the *Hirlas*, (or Drinking Horn) which is an address to his cup-bearer, after the celebrated battle fought at Maelor, A. D. 1165, against King Henry the Second, is on a princely subject, and has been treated by him in a princely manner. Like Baldwin, he also made the tour of Wales, not indeed to preach the crusade, but to enjoy the festive conviviality of the British chieftains;

and he has recorded this journey in another poem," called the *Circuits through Wales.* Spirited translations of both these poems are given by Sir Richard; that of the Hirlas is avowed to be from the pen of his friend R. Fenton, Esq. of Fishguard, in Pembrokeshire.

" From Shrewsbury, says Giraldus, " in the opening of the thirteenth Chapter, " we continued our journey towards Wenlock, by a narrow and rugged way, called Ill-street, where in our time, a Jew travelling with the Archdeacon of the place, whose name was Sin *(Péché)*, and the Dean, whose name was Devil *(De ville)*, towards Shrewsbury, hearing the Archdeacon say, that his archdeaconry began at a place called Ill-street, and extended as far as Mal-pas, towards Chester, pleasantly told them, " It would be a miracle, if his fate brought him safe out of a country, whose Archdeacon was *Sin*, whose Dean the *Devil;* the entrance to his archdeaconry *Ill-street*, and its exit *Bad-pass.*" p. 186.

The Crusaders having returned to Hereford, Giraldus concludes his Itinerary with a 'description of Archbishop Baldwin;' and informs us that, " During this long and laudable legation, about three thousand men, well skilled in the use of arrows and lances, and versed in military matters, were signed with the Cross." From the annotations we learn, that Baldwin was a native of Exeter in Devonshire, and though descended from a low family, obtained the Archiepiscopal See of Canterbury through his abilities, and early attention to sacred and profane literature: he died in the Holy Land, in 1190.

The 'Description of Wales' is like the Itinerary, divided into two Books; the first containing eighteen, and the second ten Chapters. The former are principally confined to the face and divisions of the country, and to the excellencies in the character, manners, and custom of the Welsh people; the latter to " those particulars in which they seem to transgress the line of virtue and commendation," and to the best mode of overpowering them, and keeping them in subjection when conquered. The interesting nature of the following extracts must be our apology for their copiousness.

" This nation is light and active, hardy rather than ſtrong, and generally bred up to the uſe of arms; for not only the nobles, but all the people are trained to war, and when the trumpet ſounds the alarm, the huſbandman ruſhes as eagerly from his plough as the courtier from his court: for here it is not found that, as in other places,

'Agricolis labor actus in orbem,'

returns; for in the months of March and April only the ſoil is ploughed for oats, and twice in the ſummer, and once in the winter for wheat. Almoſt all the people live upon the produce of

their herds, with oats, milk, cheese, and butter; eating flesh in larger proportions than bread: they pay no attention to commerce, shipping, or manufactures, and suffer no interruption but by martial exercises: they anxiously study the defence of their country and their liberty; for these they fight, for these they undergo hardships, and for these willingly sacrifice their lives: they esteem it a disgrace to die in bed, an honour to die in the field of battle, using the poets expression,

'Procul hinc avertite pacem
Nobilitas cum pace perit.'

Nobility perishes in time of peace, nor is it wonderful if it degenerates, for the ancestors of these men, the *Æneadæ*, rushed to arms in the cause of liberty. It is remarkable that these people though unarmed, dares [dare] attack an armed foe; the infantry defy the cavalry, and by their activity and courage generally prove victors.—

"They make use of light arms, which do not impede their agility; small breast-plates, bundles of arrows, and long lances, helmets and shields, and very rarely, greaves plated with iron: the higher class go to battle mounted on swift and generous steeds which their country produces; but the greater part of the people fight on foot to a disadvantage, on account of the marshy nature of the soil. The horsemen, as their situation or occasion require, willingly serve as infantry in attacking or retreating; and they either walk barefooted, or make use of high shoes, roughly constructed with untanned leather. In time of peace the young men by penetrating the deep recesses of the woods and climbing the tops of mountains, learn by nightly practice to endure the fatigue by day; and as they meditate on war during peace, they acquire the art of fighting by accustoming themselves to the use of the lance, and by inuring themselves to hard exercise.—

"Not addicted to gluttony nor drunkenness, this people who incur no expence in food or dress, and whose minds are always bent upon the defence of their country, and on the means of plunder, are wholly employed in the care of their horses and furniture. Accustomed to fast from morning till evening, and trusting to the care of Providence, they dedicate the whole day to business, and in the evening partake of a moderate meal; and even if they have none, or only a very scanty one, they patiently wait till the next evening; and neither deterred by cold nor hunger, they employ the dark and stormy nights in watching the hostile motions of their enemies.

"No one of this nation ever begs, for the houses of all are common to all; and they consider liberality and hospitality amongst the first virtues; so much does hospitality here rejoice in communication, that it is neither offered nor requested by travellers, who on entering any house, only deliver up their arms. When water is offered to them, if they suffer their feet to be washed they are received as guests; for the offer of water to wash the feet, is with this nation an hospitable invitation: but if they

refuse the proffered service, they only wish for morning refreshment, and not lodging. The young men move about in troops and families, under the direction of a chosen leader; attached only to arms and ease, and ever ready to stand forth in defence of their country, they have free admittance into every house as if it were their own.

" Those who arrive in the morning are entertained till evening by the conversation of young women, and the music of the harp; for each house has its young women and harps alloted to this purpose. Two circumstances here deserve notice: that as no nation labours more under the vice of jealousy than the Irish, so none is more free from it than the Welsh; and in each family the art of playing on the harp is held preferable to any other learning. In the evening, when no more guests are expected, the meal is prepared according to the number and dignity of the persons assembled, and according to the wealth of the family who entertains; the kitchen does not supply many dishes, nor high seasoned incitements to eating: the house is not adorned with tables, cloths, and napkins; they study nature more than splendour; for which reason, they place all the dishes together upon mats, with large platters or trenchers full of sweet herbs; they also make use of a thin and broad cake of bread baked every day, which in old writings was called *lagana**; and they sometimes add chopped meat with broth. Such tables were formerly used by the noble youth, from whom this nation boasts its descent, and whose manners it still imitates, according to the words of the poet;

' Heu! mensas consumimus, inquit Julus.'

" While the family is engaged in waiting on the guests, the host and hostess stand up, paying unremitting attention to every thing, and take no food till all the company are satisfied; that in case of any deficiency, it may fall upon them. A bed made of rushes, and covered with a coarse kind of cloth manufactured in the country, called *brychan*†, is then placed along the side of the room, and they all in common lie down to sleep; nor is their dress at night different from that by day, for at all seasons they defend themselves from the cold only by a thin cloak and waistcoat; the fire continues to burn by night as well as by day, at their feet, and they receive much comfort from the natural heat of the per-

* " Bread, called *lagana*, was I suppose the sort of household bread or thin cake baked on an iron plate, called a griddle (*gradell*), still common in Cærmarthenshire, and called *bara llech* and *bara llechan*, or griddle bread, from being so baked. Owen. *Laganum*, a fritter or pancake, *baranyied*, Lhuyd Archaiology."

" † *Brychan*, in Lhuyd's Archaiology and Cornish Grammar, is spelt *bryccan* and interpreted a blanket. In Bullet's Celtic Dictionary I also find this word *brychan* thus explained, and corresponding with the sense in which Giraldus has used it, viz. " Natte de jonc où de paille, ce sur quoi l'on se couche; drap rude sur lequel couchent les galloit, couverture de lit," &c.

sons lying near them: but when the under side begins to be tired with the hardness of the bed, or the upper one to suffer from cold, they immediately leap up, and go to the fire, which soon relieves them from both inconveniencies; and then returning to their couch, expose alternately their sides to the cold, and to the hard bed.

The men and women cut their hair close round to the ears and eyes. The women, after the manner of the Parthians, cover their heads with a large white veil, folded together in the form of a crown. Both sexes exceed any other nation in attention to their teeth, which they render like ivory, by constantly rubbing them with green hazle and a woollen cloth: for their better preservation they abstain from hot meats, and eat only such as are cold, warm, or temperate. The men shave all their beard except the whiskers. This custom is not recent, but was observed in ancient and remote ages, as we find in the works of Julius Cæsar, who says, 'The Britons shave every part of their body except their head and upper lip;' and to render themselves more active, and avoid the fate of Absalom in their excursions through the woods, they are accustomed to cut even the hair from their heads; so that this nation more than any other shaves off all pilosity."—P. 288—295.

In his twelfth chapter Giraldus treats of the skill of the Welsh in music, rhetoric, and poetry. "In their rhymed songs and set speeches," he observes, "they are so subtle and ingenious, that they produce in their native tongue, ornaments of wonderful and exquisite invention both in the words and sentences; hence arise those poets whom they call bards, of whom you will find many in this nation endowed with the above faculty." Sir Richard, in his annotations, has entered at some length into the history of the bards, and also inserted a pretty full account of the bardic system, from the communications of Mr. Owen; who informs us that "the system is still preserved as to the general principles within a small district of Glamorganshire, whilst it has become nearly unknown in every other part of Wales for several ages."

The principles of the bards, says Mr. O. "are clearly identified among the first patriarchs of mankind, and were extended to the farthest regions of India, in common with the western borders of Europe; and the agreement of system in those two extreme regions is astonishing, as might be illustrated by numerous facts; such as the exact identity of character of the Indian Menu, and the Menu of the British Triads, and romantic tales. One of the most striking peculiarities of the Bardic System was the invention of an *oral record*; more certain than the art of writing itself, especially as it existed in its infancy, or perhaps at any other

period before the discovery of printing: for the bards required that every branch of knowledge embraced by them should be committed to memory; and this their disciples were obliged to do before they could be fully initiated into the Order; and with a view of rendering them perfect therein, nothing that appertained to the institution was allowed to be committed to writing. What they thus taught were [was] reduced into a peculiar kind of aphorisms, called Triads, from their comprehending three different articles classed together according to the chracteristic analogy subsisting between them;" and these Triads embraced the leading points of theology, morality, science, and history.

"Solemn conventions were held at certain seasons of the year, such as at the new and full moon; but more particularly at the solstices and equinoxes, when the four principal meetings of the year took place for the promulgation of the maxims of the Bardic religion, and for other purposes. But there were other superior triennial meetings, which were great national assemblies, wherein were ratified such things as were proposed for their oral record. These conventions of every description took place within circles of unhewn stones, in the most public and convenient situations, as in the open plains in the county of Wilts, whereon the principle stone circle of the whole island was raised, and of which Abury and Silbury-hill present, at this day, to our observation some of its vast and wonderful remains.

"The Institution consisted of three Orders: the Bards proper, the Druids, and the Ovates; and to each of these were attached peculiar pursuits and functions. The Order called the Bards was the predominant class, or that into which all the disciples were initiated in the first instance: it was, in short, the privileged National College of the Britons, for on being admitted into it, the members assumed either one or the other of the three classes, as their inclination or intereft directed them. To this primary order appertained the perpetuation of the privileges and customs of the System, and also of the civil and moral institutes and learning. If a Bard assumed the character of a Druid, he had to perform the functions of the Priesthood, and as there was a priest or Druid in every community, and the greatest influence was attached to him, this was the class into which the greatest number of the Bards were necessarily entered. The Ovates were such of the Bards as cultivated particular arts or sciences: therefore it was the order to which belonged artists and mechanics of every description; and this was the only character in which the Bards were permitted to hold private meetings: in performing the functions of the other classes they were obliged to assemble, as they expressed it, 'in the eye of light, and in the face of the sun.' Each of these three Orders wore an appropriate dress. That of the primary Order, or the Bards in general, was of sky blue, emblematic of light or truth, and of peace; white as a

mark of purity and holiness, was appropriated to the Druids. The Ovates wore green, thus denominating that the earth was the object of their pursuits.

" The fundamental object and principle of the Bardic System were, the search after truth, and a right adherence to justice and peace. Their idea with respect to the moral government of the world was, that life was gradually increasing in perfection, that therefore truth and justice were advancing therewith: so that the Bards looked for a period when those attributes should predominate over the principles of evil and devastation; that when that period arrived, man would begin to make rapid approaches towards that perfection which his state was capable of undergoing; and then on the consummation of such an event, the design of this terrestrial world was answered, and it would be changed into another state by fire. The theology of the Bards was shortly this: they believed in the existence of one Supreme Being, of whom they reasoned, that he could not be material, and that what was not matter, must be God. The soul was considered to be a lapsed intelligence, and the punishment it was susceptible of, was a total privation of knowledge; and the possession of that knowledge was deemed essentially to imply happiness. To effect this punishment and the destruction of will, the soul was cast into *Anoon*, the extremity of which was the lowest point of existence; and to regain its former state, it must pass through all the intermediate modes of existence: for such a purpose they say, God erected this and other innumerable worlds; that is, for the progression of intelligences through all the modes of being, approximating eternally towards himself." P. 308—314.

Such were the principal points of the Bardic System, as it existed in its purity; but it afterwards became corrupted: " the rank weeds of superstition were sown for the sake of power, and they grew luxuriantly in a field originally cultivated to yield more wholesome fruit." The knowledge of the great *Huon*, or Supreme Being, was preserved in the hieroglyphics or emblems of his different attributes, so that the grovelling minds of the multitude often sought not beyond those representations, for the objects of worship and adoration. " This opened an inlet for numberless errors more minute; and many superstitions became attached to their periodical solemnities; and more particularly to their rejoicing fires, on the appearance of vegetation in spring, and on the completion of harvest in autumn. Others, of less note, grew into importance from the peculiarity of some ceremonies; such as cutting the misletoe with a golden hook by the presiding Druid, and the gathering of the cowslip, and other plants consecrated to the power of healing." p. 315. Mr. Owen concludes his account of the Bards in the following manner.

"The Chair of Glamorgan being the only one that preserved the ancient Bardic institutes, it is of consequence to bring it more particularly to the notice of the public; for without it we should probably have nothing left [either] of Bardism or Druidism except in scattered ruins, of which not any thing satisfactorily could now be made out. This provincial Chair or Gorsedd has regularly preserved the ancient discipline, and has occasionally held public meetings to give effect to the functions of the Bards belonging to it. Some of these meetings were expressly convened at the desire of the Lords Marchers and other powerful families, who were desirous of learning something of this extraordinary system, which was so formed, as to have within itself the means of self-preservation under all the great changes of the nation; and to satisfy the wishes of these noble personages, several of the most intelligent Bards of the times were appointed to collect together and digest every particular relating to the Order. Of the Congresses convoked by such authorities, the first was under the patronage of Sir Richard Neville; a subsequent one was held under the auspices of William Herbert, Earl of Pembroke, at Cardiff Castle in 1570; another in 1580, under the direction of Sir Edward Lewis, of the Van; and the last for such special purpose, was held at Bewpyr Castle in 1681, under the authority of Sir Richard Basset. The result of these meetings was entered into books, which were revised in the last mentioned congress, and of which manuscript copies are still extant; and the original register of the last meeting is in the possession of Mr. Tuberville, of Llan Haran in Glamorganshire."

The Supplement comprizes a long and very useful series of brief notices by Sir Richard for the direction of travellers through the Principality of all those places which are worth visiting, either from their antiquity, their picturesque beauty, or their connection with historical transactions. The order in which these objects are recommended to be seen is also well calculated to save time, which in such a mountainous country, where both clouds and showers are abundant, is of peculiar advantage. In this division of his work, Sir Richard divides the Welch Castles into three classes, viz. The original British, situated on high and almost inaccessible mountains, or dispersed about the hills, and bearing the same characteristic features of rude and remote antiquity; these which are excavations made in the ground and rock, surrounded by an inclosure of loose stones, have the vulgar name of *Cottiau Gwyddelod,* or huts of the wild men, probably from their mode of construction: the second class comprehends those Castles that were constructed with stone cemented with mortar, and placed on less elevated situations; the third includes the more artificial buildings of the Normans. The great improvement that was afterward made in

military architecture, at least as to convenience and beauty, is strikingly exhibited in the stately Castles of Conwy, Caernarvon, and Harlech, all which were erected by Edward the First. Sir Richard remarks and most justly, " that the picturesque superiority of these buildings is owing to the introduction of small turrets arising from the larger by which the heavy castellated mass of masonry receives great additional lightness and elegance."

In tracing the ' Progress of Architecture' in this Country, Sir Richard supposes and most probably with truth, that the Saxon Style was formed upon, and was a corruption from, the Roman Architecture. The Saxon builders, he says, " soon deviated from the regular path which their predecessors had followed: they altered the proportions of columns, changed the character of bases, capitals, architraves, and entablatures, they introduced an entire collection of new ornaments and embellishments; yet still, upon the whole, the Roman manner predominated." Among these ornaments were *intersecting arches,* which is denominated " a strong Saxon peculiarity," and from which, as gradually introduced into general practice, the *Pointed* or *British* Style of Architecture is thought to have originated; as from the intersection of two semicircular arches, the *Pointed Arch,* in its most perfect form, that is, the equilateral triangle, was thereby discovered. This theory which Sir Richard has adopted to its full extent, he has endeavoured to elucidate by various examples drawn from different buildings in South Wales, by Mr. J. Carter, " whose Knowledge of each particular relating to our ancient architecture," as Sir Richard has justly remarked, " *stands unrivalled,* and whose laudable and unremitting zeal for the preservation of our architectural relics from the *gothic hand of Innovation* stands *unequalled.*" All we lament is, that the knowledge and the zeal of Mr. Carter should not be *tempered* with more discretion. His judgment and extended information in architectural science, would then perhaps (we say *perhaps,* for alas! it would even then be doubtful!) have their due weight; and no future *Speaker* would send to *Scotland Yard* for designs for a *House of Lords,* which when carried into effect, are found to be so highly disgraceful as scientific productions, that their *authors* dare not avow themselves! The " Improvements" at Westminster,—*Improvements!* most shocking prostitution of the term—are as far as relates to attempted restorations and new adaptations to ancient style of building, most miserably defective. Considered as works of art, they disgrace the taste and the character of the nation. They present a mere mongrel anomaly;

a thing without a name. Even the word *Gothic*, which already half scouted from a beautiful style of workmanship, will shortly wander about wholly unapplied, is utterly insufficient to express their barbarism. A *common* mason, we do not mean a *Master of the Works*, would have done better; and if he wanted "the taste to invent," would have had "the modesty to copy."—The reader will pardon this digression. We wish our Country to stand as pre-eminent in art, as in arms; and when we *know* that men exist whose scientific acquirements are equal to any task that could be allotted to them, we feel indignant that they should not be employed. The crude, and abortive misconceptions that are now springing up under the direction of the ignorant, the presumptuous, and the vain, are scarcely one remove superior to the mixed productions of the reign of James the First: and with this degrading difference, *they pretend more.* They would almost induce us to think, that they were *built up* only to be *pulled down:*—but to return.

Sir Richard, though he sometimes speaks of the contrariety between the *Saxon* and the *Norman* Architecture, does not appear to have absolutely made up his mind as to the particulars in which the difference consists; and all his examples of the former style, are deduced from buildings avowedly erected in the *Norman times.*

In this there seems to be an evident want of precision; for if there are any edifices in this country to which the epithet Norman can be truly attached, it must be those that were built in the ages immediately subsequent to the Conquest. We are aware that Sir Richard may contend that the impropriety is only seeming; for that the Saxon people still remained, though their government was overthrown, and their country subjugated; and that the general principles on which the Normans constructed their buildings were enough identified with those of the Saxon architects to warrant the adoption of the phrase *Saxon* architecture, whenever the *Semicircular* style is meant. Now admitting this to be the general fact, we should still argue, that the division of our ancient architecture into Saxon, Norman, and British, would tend to greater perspicuity than when the two-fold division into Saxon and British only is used. But we have still another motive for enforcing this distinction; though at present we shall refrain from argument, and content ourselves with merely suggesting an hypothesis which a pretty extensive sphere of observation has excited in our mind. Can Sir Richard point out a single specimen of building now standing in this Kingdom, that is purely and indubitably Saxon; that can be proved from *historical* records to have been erected before

the reign of Edward the Confessor, who from his courtly intercourse with the Continent, was the means of introducing Norman Arts and Norman Manners, many years prior to the Conquest? To what fabric really Saxon, can he refer us for the 'peculiarity of *intersecting* arches;' or why tell us that the 'elevation of the greater part of the nave of St. David's Cathedral is *Saxon*, and upon the most splendid scale," when it was not erected till the year 1180, temp. Henry II?

The example of the early use of the pointed arch in its purest and simplest form, from the Church of Manorbeer, "erected it may be presumed, soon after the Conquest," is very curious; yet in a question of fact, we wish not to rely on supposition. Among several instances that press upon our memory where the date is certain, of the use of the pointed arch in the Norman times, we shall refer to two that are immediately in point. The first is in the body of St. Nicholas's Churchat Harbledown, near Canterbury, founded by Archbishop Lanfranc in 1084; the other, in the Church of St. Bartholomew the Great, adjoining to Smithfield, which was built by Rahere, or Raher, in 1113. In the latter fabric, the space at the intersection of the nave and transept, over which the tower was erected, forms a parallelogram, the longer sides of which are supported by semi-circular arches, the shorter, by *pointed* ones. The occasion of this dissimilarity is apparent: the architect wished to keep all his arches of the same height, and that could not have been effected without the introduction of the pointed form; the spaces being of such different widths.

The examples of the gradual progress of the Pointed style till it arrived at the height of its perfection in the reign of Edward the Third, and of its subsequent deterioration into flatness in the time of the last Harry, are well chosen. With the diagrams that illustrate the methods of striking the different kinds of arches that have been used in our ancient buildings, they occupy five, out of the six, Plates of Architecture, with which Mr. Carter has assisted to elucidate his part of the work.

The style of composition which Sir Richard has adopted both in his translations, and in his own additions, is characterized by symplicity. The detail of antiquarian subjects seldom admits of eloquence in description, and a nervous plainness is far preferable to affected ornament. We have noticed but few Errata beside what appear in the corrections to each volume—Independence is invariably spelt independance, and prebendery used for *prebend* in pages xlviii and li, *et vice versa:* in page xlix, *a*vocations is substituted

for vocations, and in p. clxxvi, occurs the expression *successful* victories, probably a mistake for successive. The Engravings, generally speaking, are well executed: those of the views and landscape scenery were by the late Mr. William Byrne from drawings by Sir Richard himself: the antiquities were drawn by Carter, and engraved by the younger Basire. The following is a list of them. Sylvester Giraldus Cambrensis; Effigy of Giraldus Cambrensis; Monument of Giraldus Cambrensis; View of the Tomb of Giraldus Cambrensis; Campaigns of Julius Cæsar in Britain; Campaigns of Plautius and Claudius; Line of Forts drawn by Ostorius on the rivers Nen and Avon; Six plates of Roman Inscriptions; Map of ancient Wales; Raidergwy; Brecheinoc; Lanthoni; Abergevenni; Usk; Caerdyf; Landaf; Ichnography of Landaf Cathedral; Tomb-stone at Ewenith; Ewenith or Ewenny; Margan; Ancient Cross at Margan; Cydweli; Lanwadein, or Lanhaden; Haverford; Pembroch; Knight of the Barri Family; Maenor Pyrr, or Manorbeer; Rhys Prince of South Wales; Menevia, St. David's; Effigy of Prince Rhys; Menevia, St. Davids, second view; Ichnography of the Cathedral Church of St. David; Plan of the Buildings at St. David's; Lanhever, or Nevern; Cilgarran; Stratflur, or Strata-florida; Traeth Mawr; Caernarvon; Banchor; Beaumaris; Dinas Emrys; Conwy, first view; Ruehtan; Lanedwy, or St. Asaph; Wenloch; Snowdon, from Capel Cerrig; Conwy, second view; Powis; and Six plates of Architecture.

Turton's Linnè's General System of Nature.

[Continued from p. 85.]

HAVING already spoken of the general merit of this most useful work, we shall now proceed to present our readers with some short specimens of the manner in which this translation is executed, as well as of the numerous additions which Dr. Turton has added to the original. The latter indeed are highly important, as the progress of natural history has been extremely rapid since Linnè's System of Nature first appeared, and still more so even since Gmelin's edition of it. Our own language has also acquired the valuable works of Pennant, Latham, Shaw, Donovan, and others, on the animal kingdom since that period, besides many other detached or miscellaneous essays in this science. Dr. Turton in this system has made the following divisions of the animal kingdom: the first volume embraces the Mammalia, Birds, Amphibia, and Fishes; the second and third, Insects; and the fourth,

Worms. The following description of an animal in the order *Bruta*, the *Platypus Anatinus*, or Duck-billed Platypus, of New Holland, is furnished by Dr. Shaw.

"Of all the mammalia yet known it seems the most extraordinary in its conformation; exhibiting the perfect resemblance of the beak of a duck engrafted on the head of a quadruped. So accurate is the similitudes, that, at first view, it naturally excites the idea of some deceptive preparation by artificial means: the very epidermis, proportion, serratures, manner of opening, and other particulars of the beak of a shoveller, or other broad-billed species of duck, presenting themselves to the view: nor is it without the most minute and rigid examination, that we can persuade ourselves of its being the real beak or snout of a quadruped. The body is depressed, and has some resemblance to that of an otter in miniature; it is covered with a very thick, soft, and beaver-like fur, and is of a moderately dark brown above, and of a subferruginous white beneath. The head is flattish, and rather small than large; the *mouth* or snout, as before observed, so exactly resembles that of some broad-billed species of duck, that it might be mistaken for such: round the base is a flat, circular membrane, somewhat deeper or wider below than above; viz. below near the fifth of an inch, and above about an eighth. The tail is flat, furry like the body, rather short and obtuse, with an almost bifid termination; it is broader at the base, and gradually lessens to the tip, and is about three inches in length; its colour is similar to that of the body. The length of the whole animal from the tip of the beak to that of the tail is thirteen inches; of the beak an inch and an half. The legs are very short, terminating in a broad web, which on the fore feet extends to a considerable distance beyond the claws; but on the hind feet reaches no farther than the roots of the claws. On the fore feet are five claws, straight, strong, and sharp pointed; the two exterior ones somewhat shorter than the three middle ones. On the hind feet are six claws, longer and more inclined to a curved form than those of the fore feet; the exterior toe and claw are considerably shorter than the four middle ones; the interior, or sixth, is seated much higher up than the rest, and resembles a strong sharp spur. All the legs are hairy above; the fore feet are naked both above and below, but the hind feet are hairy above and naked below. The internal edges of the under *mandible* (which is narrower than the upper) are serrated or channelled with numerous striæ, as in a duck's bill. The nostrils are small and round, and are situated about a quarter of an inch from the top of the bill, and are about the eighth of an inch distant from each other. There is no appearance of teeth; the palate is removed, but seems to have resembled that of a duck; the tongue also is wanting in the specimen. The ears, or auditory foramina, are placed about half an inch beyond the eyes; they appear like a pair of oval holes of the eighth of an inch in diameter, there being no external ear. On the upper part of the head, on each side, a little beyond the beak, are situated two smallish oval white spots, in the

lower part of each of which are imbedded the eyes, or at least the parts allotted to the animal for some kind of vision; for from the thickness of the fur and the smallness of the organs, they seem to have been but obscurely calculated for distinct vision, and are probably like those of moles, and some other animals of that tribe; or perhaps even subcutaneous, the whole apparent diameter of the cavity in which they were placed not exceeding the tenth of an inch.

"When we consider the general form of this animal, and particularly its bill and webbed feet, we shall readily perceive that it must be a resident in watery situations; that it has the habits of digging or burrowing in the banks of rivers, or under ground; and that its food consists of aquatic plants and animals. This is all that can at present be reasonably guessed at: future observations, made in its native regions, will, it is hoped, afford us more ample information, and will make us fully acquainted with the natural history of an animal, which differs so widely from all other quadrupeds, and which verifies in a most striking manner the observation of Buffon, viz. that whatever was possible for Nature to produce has actually been produced."

We shall give another extract descriptive of a more familiar and more useful animal, the ox genus, in which it will appear, that our author has not omitted to notice all the modern discoveries, which serve to characterize each particular species of animals.

"BOS. *Horns* hollow, bent outwards and forwards, semicircular, smooth; *fore teeth* lower 8: *tusks* 0.

"These fight by pushing with the horns; delight in low rich pastures, are used for draught and burthen, and valuable for their flesh, milk, hides, and many domestic purposes.

"*Taurus.* Horns round, turned outwards; dewlaps lax. *Ox.*

1. Horns short, thick, reflected back; forehead curly. *Wild Ox.*
   b. Horns bent back; mane very long. *Bonasus.*
   c. Horns bent forwards; back gibbous; mane long. *Bison.*
2. Horns round, smooth, distant at the base, bent forwards. *European Ox.*
   b. Horns short, bending back close to the neck; body red; a fatty bunch on the shoulder. *Indian Ox.*
   c. Horns nearly erect, turned forwards; a fatty bunch on the shoulders. *Zebu.*
   d. Diminutive; size of a large dog. *Surat Ox.*
   e. Horns pendulous, adhering only to the skin; back with a bunch. *Abyssinian Ox.*
   f. Horns pendulous; back gibbous: size large; body white. *Madagascar Ox.*
   g. Body white; ears black. *Tinian Ox.*
   h. Body snowy; legs slender; horns elegant; hoofs black; very swift. *African Ox.*

"Inhabits various parts of the world, and is domesticated al-

most every where, for the purposes of agriculture, or for its meat and skin; is sometimes found in England and Scotland [and Ireland] of a small [and also of a large] size without horns; obstinate, vicious, attacking with the horns; tearing up the ground and stamping with the feet when enraged; IS SUBJECT TO A VARIOLOUS DISEASE COMMUNICABLE TO MANKIND, AND PREVENTING FUTURE INFECTION FROM THE SMALL-POX; is infested by gad-flies, lice, and other insects; is poisoned by yew, hemlock, aconite, and anemone; lives 14—16 years; gravid nine months, brings one, rarely two young."

Besides the *Taurus* there are eight other species of the genus *Bos*; but the above is sufficient to convey an idea of the new and diverse information incorporated in this translation. From the feathered tribe we shall quote only the description of one very curious little bird, in the genus *Musicapa*.

"*Musicapa* (fly-catcher). *Bill* nearly triangular, notched each side, bent in at the tip, and beset with bristles at the root: *toes* (mostly) divided to their origin. *Musicapa Malachura* (Soft-tailed Flycatcher) brown, beneath ferruginous; throat (of the male) blue; tail long, wedged with loose-webbed feathers. Inhabits marshy places of *New South Wales*; lives among long grass and rushes, in which it hides itself very dexterously: three inches long. *Linn. Trans.* 4. p. 240. *Bill* brownish black; *head* with a pale azure bar from the base of the bill over the eye; *front* and *cheeks* ferruginous; middle of the *belly* nearly white; feathers of the *back* and *rump* long, soft, silky; *wings* short, brownish black, edged with rufous brown; *body* above stricked with brownish black; *tail* above four inches long, the shafts black, slender, and armed each side with minute, slender, black filaments like hair. *Female* without the azure throat and bar over the eye."

If we had reason to be satisfied with Dr. Turton's translations and additions to the Mammalia, omithology and ichthyology, we must be still better pleased with his entomology, which is indeed to be considered almost as a new work, for the alterations and additions from Fabricius and our British entomologists, are equally numerous and important. As there is no English translation of the *Entomologia* of Fabricius, the present is the only scientific work in which the mere English reader can acquire an adequate knowledge of this most pleasing and diversified branch of natural history. We also approve of Dr. T.'s adopting to a certain extent the system of Fabricius in preference to that of Linnè; and although Gmelin had before done much in this respect, yet still much remained to be done. Notwithstanding the frivolous objections of some French entomologists to the difficulties attending the study of Fabricius's method, because it requires the frequent use of the microscope to investigate the jaws of

the insect, its great superiority in accuracy both in classification and description, will unquestionably establish it on the most permanent basis. The very nature of insects must alone require a minute examination, and why this should not be done with glasses as well as without them, it would be difficult to say, especially as a vast variety of them are not clearly discernible by the naked eye. The better informed French naturalists however have adopted the system of Fabricius, and their museum is arranged after the manner of this able entomologist. Had it not been for swelling these already ponderous volumes, we could have wished indeed that Dr. Turton had prefaced this account of insects, with an abstract of Fabricius's method of naming them, and also with something of the general principles of nomenclature and terminology. There is nothing which disgusts young students so much, as a multiplicity of scientific terms, the nature or reason of which they cannot at first fully comprehend: in this case, etymological definitions are extremely useful, as they assist the memory and enlighten the judgment. The English entomologist however is here furnished with a description of all the known insects in this country, distinctly marked with an asterisk *, besides those of other countries, amounting perhaps to about 17 or 18,000 different insects, and occupying above 1500 closely printed pages. The number of worms, including testacea and zoophytes, in the 4th vol. amounts to nearly 7000, so that Dr. Turton has here furnished the student of animated nature with scientific descriptions of about 25,000 animals, independent of the quadrupeds, birds, and fishes! From such an immense diversity we shall take the first British insect that occurs, as an example of the manner in which insects are described by our author. The following is from the Coleopterous class, genus Scarabæus.

"*Scarabæus.* b. Mandible arched, slightly toothed; abdomen naked at the end, obliquely truncate. *S. Melolontha.* (Tree-beetle. Cockchaffer.) Testaceous; thorax hairy; tail inflected; a triangular white spot at each incisure of the abdomen. *Donovan's English Insects,* VIII, plate 264, fig. 2. Olivier's Insects, 1, 5. tab. 1. fig. 1.

"Inhabits in great numbers the northern part of Europe, and is the most mischievous of all European insects; the *grub* is soft and grey, with testaceous head and legs, remains in the earth three years before it is transformed into the perfect insect, and devours the roots of corn and other vegetables, sometimes laying waste a large tract of country: the *beetle* sticks to trees, the leaves of which it feeds upon, and is eagerly sought after and devoured by swine, bats, crows, and poultry. If they appear in the autumn in consi-

derable quantities, they are said to forerun epidemic disorders. Varies annually in having the thorax rufous and black: the *male* is distinguished by a pointed inflected tail."

The consideration of the 5th and 6th volumes on the Vegetable, and the 7th on the Mineral kingdoms, with the life of Linnè, we must defer to another occasion, and also our remarks on the plates. The great labour which this General System of Nature must have cost the translator, and the judicious additions and observations which he has made, would demand a more extensive examination, were not the work of such a nature as all naturalists, or even amateurs of natural subjects, will think it necessary to possess, without any laboured recommendation from us. We shall however resume the investigation in our next.

Edwy and Elgiva and Sir Everard. Two Tales, by the Rev. Robert Bland. pp. 187. small 8vo. 7s. Longman and Co. 1808.

Mr. BLAND has presented us with an elegant little volume. We believe it is the first time his name has appeared before the Public, but from some expressions we have met with in perusing the present work, we collect that he was the Author of an Anonymous Volume which appeared a short time ago under the Title of "Translations from the Greek Anthology; (a work which displayed much feeling and taste) and from the general manner of his versification we should suppose him to have been long practised in the art of poetical composition. The present Volume contains two Tales; the first of which is historical, the latter wholly fictitious.

It is not a little worthy of observation, how very imperfectly the generality of our Countrymen are acquainted with the early periods of our history. Those who study it as a Science will, it may be expected often overlook the details of facts. They take no delight in the peculiar scenes they are presented with, but are contented with the business of observing the whole as it describes and illustrates the progress of mankind, and develop the great principles of human Action. From those who are less studious, a better taste might be expected, but too often, where it exists, it is very early checked by the fasinations of fiction. Mere idle general readers seldom begin the history of their country at a period more distant than a century or two from their own times. And yet, what portion of history is there so interesting, as that which relates the events of a world just emerging from the night of barbarism, and lighted with the first

and purest beams of civilization? where every character we contemplate is made softer by distance, every blemish of detail withheld, and every beauty condensed and heightened? For our own parts we feel a peculiar gratification in turning from the toil of disgust of the more modern views of human life to those scenes, where (although we may as Philosophers rationally suppose the same disgusts to have existed) we are not forcibly called to the contemplation of them; and we feel grateful to any one who calls our attention to such scenes, even without the aid of poetical embelishment. But it is one of the many prerogatives of genius, that it not only sheds a lustre over its object while employed about it, but renders it for ever after interesting—A parallel circumstance may be observed in the natural world. Where we have the prospect of a rich and open country, we are charmed with the grandeur and extent of the whole, or we dwell upon those spots only, which Art or Nature may have rendered prominent; till a gleam of sunshine happening to pass over the surface of the view, rests for a moment on some beautiful object unobserved before, lights it up with new brilliance, and makes us wonder that we had never observed what now appears so lovely. We for ever afterwards seek for the favourite spot, and neither sun nor clouds deprive it of its interest.

The historical facts, on which Mr. Bland has founded his first story, are shortly these*: Edwy, in the year 955, succeeded his uncle, Edred, on the throne of England, rendered illustrious by the wisdom and valour of his great grandfather, Alfred, (from whom he was fifth in succession) and insecure by the concessions which the weakness and superstition of his predecessor had made to an insolent and encroaching Clergy. Edwy was of a warm and impatient temper and could but ill brook these encroachments, which had already grown to such a height as to make the royal Inheritance little more than a name, and reduce almost every action of the Prince beneath the controul of his subjects. His marriage with Elgiva, a princess of extraordinary beauty and accomplishments, but who was unfortunately related to him within the degrees of Affinity prohibited by the Canon law, gave such offence to the Clergy, that Odo, Archbishop of Canterbury, and Dunstan (then Abbot of Glastonbury, but who in the course of Edwy's reign succeeded to the Primacy) took upon themselves to declare the marriage void: in addition

* They are principally collected from Hume, Henry, and Goldsmith.

to which they seized the bride on the evening of her marriage, tore her from the arms of her youthful monarch; seared her face with red-hot irons; carried her over to Ireland, and immured her a close prisoner in the castle of one of their rebellious adherents. During her Captivity, the King reluctantly submitted to a divorce; but it is probable that this was only a temporary expedient and would not have been permanently acquiesced in: for, the unhappy queen, being released from her imprisonment, was flying to the open arms of her husband, when she was seized and cruelly murdered by a party of retainers under the immediate authority of Odo. Of these materials Mr. Bland has made an interesting and affecting Tale. The Poem opens with a description of the Marriage, Banquet, and an Epithalamium is put into the Mouth of the once celebrated Egill Skillagrim, from which we select the following Passages:

"Hail Royal Youth, befriended from above
With glorious empire and the Palm of Love,
Fair flow'r of Knighthood famed for noble blood,
For courtly grace and warlike hardihood;
Thine is the Land;—for thee bold navies ride
Exulting on the tributary Tide.
To rival thee the valiant strive in fight
And Pagan Chieftains crouch beneath thy might.
Yet, Prince, awhile forbearing to be great,
Exchange for lively love thy sceptred state,
Forsake awhile thy Kingdom's weightier care;—
Hail happy monarch—hail, all beauteous fair."

"Hail to the hour, the young, the golden hour,
That holds a prince enslaved to Beauty's power!
For see pale evening comes and with it brings
Love's dear reward, and rapture on its wings;
Hour of endearing looks and wreathed smiles,
Of mystic tokens and of amorous wiles.
Prince seize the time;—from every base alloy
Free thy rapt soul, and yield it all to joy:
Prince seize the joy, while happy planets shed
Balm on thy youth and rapture on thy bed;
Befriended of the heav'ns that kindly shower
Their dews of joyance on this tender hour!"

Edwy retires early from the Banquet, and the Poet takes that occasion to pourtray the Characters of Odo and Dunstan, which he does with much justice and discrimination. The former of these Prelates seizes the moment when the minds of the nobles are inflamed by wine, (that great assistant in the cause of fanaticism and superstition) to develop his designs. He paints in artful colours the guilt of the

enamoured Edwy, and the punishment which stern justice requires, and her more rigorous dispensers meditate, and stamping with his foot, a dreadful band of ruffians cased in black armour appears, headed by Dunstan, bearing in his arms the pale and lifeless Elgiva.—In this state she is hurried from England—At the same moment the flame catches the discontented nobles in the North, and Edwy is obliged to quit the pursuit of his Queen for the protection of his kingdom. In the mean while the rescue of Elgiva is undertaken by Clarenbert, a faithful subject and friend of her ill fated Lord. The character of this nobleman is one of the best drawn and most highly finished portraits we have met with in all modern poetry. He is one of those accomplished, and knightly gentlemen who form the just boast and glory of the times of chivalry. A character built upon those truly anti-levelling, and *anti-jacobin* principles which in the present age are almost forgotten, and which we make it our business (as we conceive it to be our duty) to hold up to the continual respect and admiration of our readers. The more we reflect upon the history of the world and the natural principles and progress of the human mind, the more we are convinced that public honour is the surest safeguard of public prosperity, and that it will not be long before we shall meet with a pretty general confession of the futility of those speculative doctrines of public virtue and equalization of ranks, which like ignes fatui have of late misled the world, but which are at bottom no more than cloaks for self-interest and low cunning and intrigue—a truth which the deluge of blood they have caused to flow throughout Europe, before the eyes of us all, ought sufficiently to attest. —We extract the whole of this character as a fine illustration of those gallant and chivalrous traits, which (adapted to existing circumstances) we should always wish to see exist.

" The pride of Knights brave Clarenbert was known
And all in grave and knightly feats outshone,
Yet curs'd by fortune tho' enrich'd with Power
The child of sorrow from his natal hour.
For, with the very pangs that gave him breath
His gentle mother closed her eyes in death.
His sire o'er distant regions bent to roam
From the blank sadness of a widow'd home,
Sought foreign wars and fell among the slain,
When German Otho fell in fair Lorrain.
Two sisters trusted to a guardian's hands,
Who meanly thirsted for their gold and lands,
In budding charms when high their pulses beat
With youthful rapture and the world was sweet,

By hellish arts subdued were doom'd to shroud
Their blooming beauties from the admiring crowd.
With cloister'd nuns to sadden out their years
In barren durance, and reluctant tears.
Gay was his heart: but mem'ry of his birth
Would oft with sorrow cloud his passing mirth,
He mourn'd a friendless state; and often wept
On the cold marble where his mother slept,
Wish'd from the sire on whom he hardly smil'd
Unconscious yet, to hear the name of child;
Oft solitary paced in dead of night
Around the walls of sainted Æthelbright,
Where lost for ever in their age's bloom
Immured and buried living in the Tomb,
A guardian's curse th' unhappy maids deplore
Forbade to hear or greet their Brother more.
Hence, tho' in outward shew devoid of care,
Pride of the brave, and pleasing to the fair,
Tho' foremost in the brilliant court he shone
Yet, loathing life, he lov'd to muse alone;
And, looking to the void futurity
Resolv'd to dare some glorious deed, and die.
Bound to his prince by loyalty and blood,
The first of Champions in his cause he stood,
Not the gay comrade of his happier hour,
To swell his train and idolize his power,
But most a friend, when other friends withdrew;
Ev'n in the winter of his fortunes true.
Elgiva's youth by tyranny oppress
First warm'd with enterprize his vacant breast;
And of his death the destinies decreed
On Beauty's side, 'twere happiness to bleed.
Hence to his lord he swore by Knighthood's Laws
To free the fair or perish in her Cause:
And when with danger he began to strive,
Then first he liv'd and felt it bliss to live."—
" Arms, love, and honour, noble sentiment,
Fair courtesy and glorious hardiment,
Obedience high, and unenslaved by fears,
Respect and silent reverence for years,
A comely favour, gracious words, that gain'd
The listner's heart, and manners that enchain'd,
Mild Clemency that spared the weaker crowd
Fierce hate and stern defiance to the proud,
Valour that sought a death-bed rendered great
With every charm that made existence sweet,—
All in thy generous nature were allied,
All lived with thee brave Clarenbert, and died!" p. 64.

The last passage, which we confess we think highly beautiful is part of Edwy's lamentation for the fate of his kins-

man and friend, who (altho' we are a little anticipating the story) is killed in defending Elgiva from an attack of banditti after he has succeeded in rescuing her from captivity. But to return to the progress of the Tale. Leaving the rescue of his Queen to the faithful Clarenbert, Edwy heads his army against the Danes whom the rebellious nobles had encouraged to invade the northern counties. A battle takes place, in which the Pagans are worsted, upon which they retreat to propitiate their deities by a sacrifice of their prisoners;

" And while the ministers of slaughter lave
Their bloody vessels in the Derwent wave,
And knives for dreadful sacrifice prepare
Thus to the God of arms arose their prayer."

" God of the brave! that look'st on things below
From thy bleak throne on Skiddaw's gloomy brow!
Great King! of pow'r to ope Valhalla's door,
Thro' clang of bucklers sought, and bath of gore,
Revive thy wolves of carnage when they fail
When thick and dark descends the battle's hail.
So shall no mercy at our hands be known,
No woman's feeling for the captive's groan,
But where our host thy sable raven bears
Shall stream the widow's and the orphan's tears."

In the midst of their horrid rites, Edwy, following up the victory he has gained, attacks them with impetuosity, and succeeds in expelling them from his dominions. The restoration of peace leaves him at liberty to inquire, but in vain, for his lost Elgiva. At length, hopeless of recovering her, he endeavours to divert his mind by engaging in the sports and pastimes of the age, which gives occasion to a pleasant digressive account of the amusements of tournaments, quintain, hawking, and hunting. On his return from the last of these amusements with two of his lords, it happens that they discover a band of robbers, and hurrying in pursuit of them the King is seperated from his attendants, and wandering thro' the forest of Andereda, arrives at a Druid's Cave:

" Here once the Druid held his rights profane,
At which the lamps of heav'n were said to wane;
And since that time authentic legends told
Of Witchcraft and foul orgies held of old;
That fearful Spectres glided o'er the green,
Whose airy daggers gave the Stab unseen;
Once of this earth, some stood accurst for guilt
Of pillaged fanes and blood of infants spilt;
Some darkly brooding o'er this world of Pride
View'd man, but only on the darkest side—

Then loathing turn'd and from life's busy day
To worlds unknown, unsummon'd rush'd away.
Some in frail youth from righteous husbands won
Their brides by gold and wicked arts undone;
With these a crowd of female victims came,
Who sold their beauty to abuse and shame;
In nature's flush cut off, by right they rise,
Unholy shapes, ne'er meant for mortal eyes
With echoes answering to no human sound
Talk the wild glooms, the forest groans around.
And since in death divided from the blest,
Their graves are thorny and deny them rest,
Vengeance to them is doubly sweet, and hence
They war with man and taint his innocence.
On wicked errands bent they flush the cheek
At thoughts of guilt that sacred slumber break,
Altars defile, and urge the murderer's knife
That else in vain had sought a Kinsman's life.
On tainted gusts the dusky squadrons ride
And curses follow wheresoe'er they glide;
There shall no sweets the blasted herbage breathe,
But hemlock fatten on the track beneath.

Such tales had barb'rous superstition weaved
By such were Europe's ancient sons deceived,
The valient trembled, and the sage believed:
'Till Wisdom first enchantments gloom explored,
Broke the rude spell and light and truth restored
Pierced thro' the gloom where Magic with'ring lay,
And dragg'd the wily beldame into day.

Edwy on entering the cave discovers a youth in the dress of a pilgrim, piously employed in counting his beads and saying his prayers. This youth proves to be Elgiva in disguise. After a due proportion of rapture and surprise at so sudden a meeting, the king desires her to recount her adventures; with which she of course complies. She relates that, after her seizure by Dunstan, she was hurried to the Castle of Osric, a rebellious lord, in Ireland. An entertainment given by that nobleman to Malcolm, king of Scotland, gives the faithful and watchful Clarenbert the opportunity of rescuing the Queen. With him she quits the Castle in disguise, and they proceed in safety for some time, till at the close of night they are met and attacked by two ruffians. The knight succeeds in killing the one, and unhorsing and wounding the other, while Elgiva takes the opportunity of fainting, till she is recalled by the voice of Clarenbert, who urges her to make her escape with all possible speed. He is himself mortally wounded, and it does not delay the queen long to watch the last moments and receive the parting

breath of her loyal and lamented champion.—She suffers much difficulty and inconvenience, and is exposed to many dangers, in her further progress, till she arrives at a hermit's cell, who receives her with great kindness, and soon afterwards gives her in charge to a band of holy pilgrims, with whom she crosses to England. After parting company with them she purposes to regain the palace alone; but is taken by a band of robbers, (part of those whom Edwy and his companions had just put to flight) and brought to the Druid's cave, where she is most politely treated by the banditti. The queen's recital is no sooner ended, than the two lords, Edwy's companions, return with a train of attendants. The King relates to them his adventure in the cave, and introduces them to the queen. It is agreed, to avoid suspicion, that Edwy's visits to the cave shall be confined to the daytime, and that the two lords, Sigbert and Athelard, shall keep watch at the entrance of the thicket which surrounds it on alternate nights. Edwy returns to his court, and summons Dunstan to trial for mal-administration and treason. The watch at the cave begins with Sigbert, who, from an old grudge which he bears to Edwy, is determined to betray his trust. The better to mask his design, he is peculiarly assiduous in procuring a proper supply of dress and ornament for the queen, and of provisions for the table, so that Edwy, on his next visit, is surprised to find both splendidly furnished. The next night is Athelard's watch, and is employed by Sigbert in concerting measures with Dunstan, who escapes from the arm of the law into Mercia to revive the flames of rebellion, leaving to the treacherous Lord the horrid task of murdering Elgiva. Sigbert's turn to watch arrives: and in the following morning, when Edwy repairs to the cave, he finds the pass to it unguarded, and, as he hastens on, he meets Sigbert endeavouring to retire unobserved from the cave: he follows him, and discovering (or vehemently suspecting) his treachery, bids him defend himself. A combat ensues, and the treacherous Sigbert soon yields to the prowess and vengeance of his sovereign. On entering the cave, Edwy finds Elgiva pale and faint; Sigbert has compelled her to swallow poison; and after exchanging mutual endearments with Edwy, she expires in his arms.—And thus ends the story.

We have preferred giving our readers as good an opportunity as possible of judging of Mr. Bland's Tale, (although an abstract of a Story is calculated to give at best but an imperfect view of it) to making many comments of our own. If we mistake not, they will have participated in the interest

we own we have felt in the story. With regard to the poetry, the long extracts we have given will enable our readers to form their own judgment. They will probably have noticed a decided imitation and strong resemblance of the style of Dryden. Mr. Bland seems to have made that author his model, and has been pretty successful in copying him, which to us forms no small recommendation of his work. His lines often run in couplets, and his rhymes seem as studiously accurate as Pope's, but there is, upon the whole, a much greater portion of the ease and spirit of Dryden.—We wish Mr. B. had not confined this imitation to the *poetry* only. Dryden is, perhaps, the best of all poetical narrators. His events follow each other in order, and the mind perceives no more hurry or distress, than if the tale were told without the shackles of verse. This part of that great author's excellence, Mr. Bland has not imitated. He has rather followed the mode of narration of Walter Scott, which strikes us to be a very bad model. Intermediate and trifling (but necessary) events are not thought worthy of notice, and it requires a second perusal to discover, with tolerable accuracy, the progress of the Story. There are occasionally too instances of the *modern* taste, as the following:

> "While as they scatter death and havock wild,
> Forth from the East the merry morning smiled." p. 23.
>
> ——— "pure water flow'd
> Welling from rock before the sad abode:
> All else was still, save when the mournful breeze
> Sobb'd thro' the shades, and died by slow degrees." p. 40.

The last, we should have suspected to have proceeded from the pen of Della Crusca, or even Little.—There are a few faulty rhymes, but we do not think them worth the trouble of collecting. The faults, indeed, bear so small a proportion to the general merits of the work, that we should not have noticed them, had we not observed so much genius and good sense, as to assure us they will not be thrown away.—We hope very soon to meet Mr. Bland again.

We have spent so much time upon the first Tale, that we have neither time nor space to say more of the second, than that it is not inferior to the first. The notes we suppose were added in compliance with modern fashion, which seems to have rendered them the inseparable companions of poetical compositions. They certainly might have been spared in this case; but we are not much disposed to quarrel with the motive that introduced them, as they have afforded Mr. Bland the opportunity of adding to his former translations from the Greek, three fine passages from the Alcestis of Eu-

ripides and the Electra, and Philoctetes of Sophocles. The former is as highly finished, as any specimen of English poetry we have seen, but it is too long to extract, and too good to mutilate.

Chronicle of the Cid Rodrigo Diaz de Bivar, the Campeador. [Translated] from the Spanish; by Robert Southey. pp. 517, 4to. 2l. 12s. 6d. Longman and Co. 1808.

THE Chronicles of the Cid, or the history of the life and adventures of that justly celebrated warrior were at all times worthy of being translated into English for the entertainment of the lovers of novelty; but at the present period they are particularly valuable, as exhibiting traits of national character, which may find some real parallels in less romantic times. There is perhaps no other nation in Europe which so uniformly imitates itself as that of Spain; of course its histories, whether fabulous or authentic, may be considered as so many political prophecies, which the reader may apply as circumstances arise. Few persons acquainted with the Spanish character, since the first attempt in Madrid, ever doubted the ultimate success of the Spaniards in expelling their treacherous invaders, but still fewer supposed that their triumphs would be so signal and so rapid, while the public credulously and irrationally believed that Buonaparte had hundreds of thousands to pour into their country the moment that any syptoms of resistance or dissatisfaction appeared. That delusion is now passing away; the depopulation of France is no longer a matter of calculation; it is ascertained beyond the possibility of doubt; had Buonaparte such a powerful disposeable force as he pretends, or could he call out in military array, as in decrees, the boy-conscripts of 1810, he would not have suffered Madrid to have fallen into the hands of the Spanish Patriotic Juntas. Thus far however the Spanish character has unfolded itself most propitiously; and its past conduct is the best pledge of its future. Mr. Southey has not perhaps considered it in this view, although his introduction to the translation of these Chronicles is written with equal eloquence and truth. As praise is more agreeable, at least to us, than censure, we shall notice the introduction first, and afterwards examine the author's Spanish criticism and English translations.

Mr. Southey begins by stating that "if any country might have been thought safe from the Saracens, it was Spain. The Wisigoths (as he perhaps not improperly names them)

had been nearly three centuries in possession of it; during that time the independent kingdoms which were founded by the first conquerors, had been formed into one great monarchy, more extensive and more powerful than any other existing at the same time in Europe; they and the conquered were blended into one people; their languages were intermingled, and the religion and laws of the peninsula had received that character which they retain even to the present day." In this view however there is considerable inaccuracy; the Vandals in 411 found Spain cultivated with all the arts and language of Rome, which they destroyed; the Goths expelled the Vandals, and were again expelled by the Wisi-goths, Visi-goths or West-goths, who were not more civilized nor much more ingenious than their predecessors. The national spirit of the original Spaniards, who long resisted the Romans, and who were never wholly conquered by them, was vitiated by the barbarity and the stupidity of the Wisi-goths, who in three centuries could not acquire a compent knowledge of the latin language, although their kings endeavoured to learn it, and to publish their laws and edicts in it. The fertility of Spain however far surpassing the cold regions of the north, they soon acquired the necessaries of life, and no sooner were their authority established and the cravings of hunger supplied in a genial clime than their martial prowess vanished, and they sunk into all the luxurious vices of Rome without possessing any thing of its learning, arts, or civilization. Of their barbarous state Mr. Southey has himself given an animated and faithful picture; and it surely was not to be expected that such a people and under such circumstances, could successfully resist the warlike Moors. Mr. Southey's remarks on the fatal effects of treason, and appeals to an enemy, deserve to be profoundly meditated and treasured up in the memory of all ambitious and aspiring politicians of every country.

"No country was ever yet subdued by foreign enemies, unless the badness of its government or the folly of its governors, prepared the way for them. The laws of succession among the Wisigoths were ill-defined and worse observed. There were claimants to the crown abject enough to be willing to accept it from the hand of the Moorish conqueror, and fools enough to suppose that a conqueror would give it them; actuated by this vile hope, and by the desire of destroying their rival, though the utter overthrow of their country should be brought about by the same means, they invited the invaders, and aided them with all their influence. These wretches are inexcusable. Count Julian was provoked by heavier injuries to pursue the same unhappy course. Rodrigo the reigning King had forcibly violated his daughter. An act of

manly vengeance would have been recorded with applause; but he betrayed his country and renounced his religion to revenge an individual wrong, and for him too there is no excuse. There is little for those Arians and other persecuted Sectaries with whom Spain abounded, who welcomed the Moors, or willingly submitted to them,..weak and miserable men, to rejoice in ruin, because it fell heavier upon their oppressors than themselves!"

Our author thinks that the deplorable condition of the Jews and slaves in Spain at that time fully "justified them in forwarding any revolution that afforded them even a chance of change, and in joining any invaders as their deliverers. The persecution which the Jews endured from the Wisi-goth Kings was more atrocious than any to which that persecuted race had yet been exposed; the fiendish system of extirpation, which has since been pursued against them in the same country, was little more than a renewal of the execrable laws enacted by Sisebuto, Suinthela, Recesuinto and Egica. If they were detected in observing any custom or ceremony in their religion, they were to be killed upon the spot, or stoned, or burnt," &c. *Fuero Juzgo,* l. 12, tit. 2. The picture drawn of the miserable state of the slaves, and the cruelties to which they were subjected, is in the last degree horrible, and what is worse, it must be confessed to be not altogether unfaithful. Whether we consider the cruel punishments then inflicted on slaves, or the unjust and atrocious means used to propagate slavery, we must equally conclude that the Wisigoths were truly a barbarous people. Against the Jews they entertained hereditary prejudices derived from their religion, degenerated into superstition and fanaticism, which are not wholly incompatible with humanity; but against their slaves no such cause for cruelty existed, and their shocking treatment of them had no other source than their own native savageness and barbarity. Notwithstanding the detestable laws however against slaves, it must not thence be inferred that they were all so barbarously treated; on the contrary many instances of respect and humanity to slaves are recorded; and it should also be remembered, that in all ages the most violent laws are generally dead letters; for it is the character of violence to destroy itself. A century has not elapsed since the Scottish law permitting lairds to kill their vassals was abolished; yet murder was more rarely committed during its existence than in the present time. The later expulsions of the Moors and Jews from Spain partake more of impolicy than inhumanity; and if Mr. Southey has ever visited the south-eastern provinces of Spain he must have observed, that the brown decendants of the Moors, even after the lapse of

four centuries, are still a distinct race uninfluenced by any law human or divine, and not unfrequently perpetrating such acts as have brought occasional disgrace on the Spanish name. Neither is our author more correct in supposing that the Wisi-Goths established the character and manners of the Spanish people, that " they retain even to the present day." It is not the manners of the Wisi-Goths, or any other Goths, which characterize the Spaniards, but those of the Romans; it is Roman loftiness which constitutes the dignity of the modern Castilian; it is the language of ancient Rome which gives majesty to his language, and the laws of Justinian are frequently cited in the judicial courts of Spain. Mr. Southey's sketch of Mahommedanism is evidently from the hand of a master.

" The Mahommedans made many proselytes in Spain as well as every where else where they established themselves. But the growth and decline of all Mahommedan empires are necessarily connected with the civil and religious institutions of Islamism, and may be traced to them. In forming a new religion Mahommed aimed at making its ritual less burthensome, its morality more indulgent, and its creed more rational than those of other nations. It was not however enough to appeal to the reason, nor perhaps to the passions of mankind, without at the same time profiting by their credulity. To the Jews he announced himself as the Messiah, the conqueror in whom their prophecies united; to the Christians as the Paraclete who was to accomplish the yet unfulfilled system of revelation. The mere robber would have been crushed, the mere philosopher would have been neglected, and he who had attempted to preach the incommunicable nature of Deity either among Pagan or Christian Idolators, would hardly have escaped death as a blasphemer. God is God, was a tenet to which none would have listened without the daring addition that Mahommed was his prophet. The impiety of one reasonable doubt would have shocked and terrified those who believed the impudence of an asserted mission. Reason was too weak to stand alone, and clung to fanaticism for support. No traces of a disordered mind are discoverable either in the life or in the doctrines of Mahommed. The pure Theism which he preached, he probably believed; but his own claims proceed from ambition, not from self-deceit. Persevering in his object, he varied the means, and never scrupled at accommodating his institutions to the established prejudices of the people. At first Jerusalem was chosen to be the metropolis of his religion, and the point toward which all the faithful should turn their faces in prayer. This privilege he transferred to Mecca, and though he destroyed the idols of the Caaba, he suffered the black-stone, which was the great object of idolatrous worship, to retain its honors. Those founders or reformers of religion who were inspired, and those who believed themselves to be so, have spared neither the prejudices,

nor passions, nor feelings, nor instincts, which opposed them. Mahommed attempted no such conquest over human nature: he did not feel strong enough to conquer. His conduct displayed the versatility of a statesman, not the inflexibility of an honest fanatic. The Moslem, in proof of their religion, appeal to the plenary and manifest inspiration of the Koran. They rest the divinity of their holy book upon its inimitable excellence; but instead of holding it to be divine because it is excellent, they believe it excellent because they admit its divinity. There is nothing in the Koran which effects the feelings, nothing which elevates the imagination, nothing which enlightens the understanding, nothing which ameliorates the heart: it contains no beautiful narrative, no proverbs of wisdom or axioms of morality; it is a chaos of detached sentences, a mass of dull tautology. Not a solitary passage to indicate the genius of a poet can be found in the whole volume. Inspired by no fanaticism, of a meagre mind, and with morals of open and impudent profligacy, Mahommed has affected a revolution which in its ruinous consequences still keeps in barbarism the greatest and finest part of the old world. *His were common talents, and it is by common talents that great revolutions have most frequently been effected;* when the train is ready there needs no lightning to kindle it, any spark suffices.

"The political and moral system of the impostor, if system it may be called, is such as might be expected from one who aimed only at his own aggrandizement, and had no generous views or hopes beyond it. That his language and institutions have spread together is not to be attributed to him: This great political advantage necessarily arises when nations are either civilized or converted by force, and it is only by force that this religion has been propagated: its missionaries have marched in armies, and its only martyrs are those who have fallen in the field of battle. Mahommed attempted nothing like a fabric of society; he took abuses as he found them. The continuance of polygamy was his great and ruinous error; where this pernicious custom is established, there will be neither connubial, nor paternal, nor brotherly affection; and hence the unnatural murders with which Asiatic history abounds. The Mahommedan imprisons his wife, and sometimes knows not the faces of his own children; he believes that despotism must be necessary in the state, because he knows it to be necessary at home: thus the domestic tyrant becomes the contented slave, and the atrocity of the ruler and the patience of the people proceed from the same cause. It is the inevitable tendency of polygamy to degrade both sexes; wherever it prevails, the intercourse between them is merely sexual. Women are only instructed in wantonness, sensuality becomes the characteristic of whole nations, and humanity is disgraced by crimes the most loathsome and detestable. This is the primary and general cause of that despotism and degradation which are universal throughout the East; not climate, or the mountaineers would be free and virtuous; not religion, for through all the

changes of belief which the East has undergone, the evil and the effect have remained the same. Mahommed inculcated the doctrine of fatalism, because it is the most useful creed for a conqueror. The blind passiveness which it causes has completed the degradation, and for ever impeded the improvement of all Mahommedan nations. They will not struggle against oppression, for the same reason that they will not avoid the infection of the plague. If from this state of stupid patience they are provoked into a paroxysm of brutal fury, they destroy the tyrant; but the tyranny remains unaltered. Oriental revolutions are like the casting a stone into a stagnant pool; the surface is broken for a moment, and then the green weeds close over it again. Such a system can produce only tyrants and slaves, those who are watchful to commit any crime for power, and those who are ready to endure any oppression for tranquillity. A barbarous and desolating ambition has been the sole motive of their conquering chiefs; the wisdom of their wisest sovereigns has produced nothing of public benefit; it has ended in idle moralizings, and the late discovery that all is vanity. The people are indolent, because if they acquire wealth they dare not enjoy it. Punishment produces no shame, for it is inflicted by caprice, not by justice. They who are rich or powerful become the victims of rapacity or fear."

There is more ingenuity in tracing the origin of despotism to polygamy than to theocracy, like Boulanger, in his *Recherches sur le Despotisme*; there is also much truth in the conclusion, for however the theocratical government may have been abused, it invariably aspired to something of general good, but polygamy has never extended farther than the pleasure or the caprice of the individual. This subject deserves the attention of those who wish to civilize the Hindoos. We return to the progress of the Moors in Spain

"When Islamism entered Spain, it was in its youth and vigour; its destructive principles had not yet had time to develop themselves, and its military apostles could safely challenge *corrupted* Christianity to a comparison of creeds. No nation had been able to resist them; they had gone on from victory to victory. With the majority of mankind the successful cause passes for the right one; and when there were so many motives for conversion, it is not to be wondered at that the greater number of the Spanish Goths became converts to a triumphant faith. When in the first years of that faith Amrou led an army against Gaza, the governor asked, "for what reason the city was attacked." "Our master," replied Amrou, "has sent us to conquer you, unless you receive our religion; do this and ye shall be our companions and brethren. If ye refuse this, pay a yearly tribute for ever, and we will protect you against all invaders. If neither of these terms

be accepted, there can be only the sword between us, and we must war upon you in obedience to the command of the Lord *." This was the system of the Mahommedans, and hitherto no policy could have succeeded better. The Christians who retained their religion became a kind of Helots, who supplied the revenue and cultivated the land; they were every where the minority, and as Mahommedan states grew round them on all sides, it was not long before they disappeared. The Moors found the same obsequiousness in Spain as they had done in Africa, and in the East. The main part of the men apostatized, and the women contentedly learnt a new creed, to qualify themselves for foreign husbands, or for the renegadoes who profited by the ruin of their country, But there yet remained Gothic [Spanish] valour, and Gothic [Spanish] genius. Pelayo baffled them with a troop of mountaineers, the wreck and remnant of the nation. This hero was strengthed by the accident of his royal descent; but it was not for his birth that his fellow soldiers lifted him upon a shield, and in the hour of difficulty and danger *acclaimed* [declared] him king. In a strong country, with the defiles of which he was well acquainted, he maintained himself against the neighbouring Moors. His own weakness was his best security; foes like these were beneath the notice of the conqueror; he who had overthrown the kingdom of the Goths did not stop to exterminate a handful of banditti. Once already had Musa crossed the Pyrenees and advanced as far Carcassonne; he now proposed to over-run France, proceed through Germany and Hungary to Constantinople and by this line of conquests, connect Spain with the Saracen empire. For this enterprize he was preparing when a courier seized the bridle of his horse, and commanded him in the Caliph's name to set out for Damascus. There was retribution in this. Musa had imprisoned Tarif because he envied him his glory; he himself was now arrested in his own career, and detained in Lyria, while secret orders were sent to destroy his whole family, All who were in Africa were cut off. Spain was so distant from the capital of the Caliphs, that they were continually exerting their authority there, least their weakness should be discovered. For this reason it was their policy frequently to change the governor, a system every way pernicious, which allowed integrity no time to be useful, and hurried avarice into rapacity.

The following historical facts contain lessons of wisdom, which unfortunately have been ineffectual even in the present

* The principle here adopted is precisely the logic of the jacobins and first revolutionists; "those who are not for us are against us," was their efficient maxim. Buonaparté's system is identically the same, sometimes differing in terms, but always uniform in spirit and effect; his anti-commercial decrees are scions of the same stock. These are not the only analogies which might be remarked between Buonaparté and Mahommed, were this a proper place for the inquiry. Rev.

age, when similar conduct has contributed to effect the entire subjugation of the continent, till the worthy descendants of the ancient conquerors of the Moors arose.

"The Christians acquired strength during the disturbed reign of the second Haccham. A race of able kings succeeded Alfonso the Chaste. Remiro, Ordoño, and another Alfonso, called the Great: then came a feebler line, and the Christians were divided. New states were erected in Navarre, in Catalonia, and in Aragon; if these sometimes rivalled the kings of Leon, they were more dangerous to the Moors, and the common cause was strengthened. But the separation of Castile from Leon was a dismemberment, an actual loss of strength. The bond of unity once broken, jealousies and wars followed, and the example was mischievous. Galicia was ambitious of becoming independent like Castile, and frequent rebellions were the consequence. Abdoulrahman profited little by these dissentions: his power was employed in gratifying a passion for splendour, for which he is better remembered than he would have been for a life of greater activity. His son made only one campaign. A sickly boy succeeded him. Mahommed, who was appointed his guardian, was called after the manner of the orientals, Alhagib, or the Eyelid; he soon acquired and deserved the name of Almanzor, the Victorious, by which he is remembered in history. The genius of this man well nigh proved fatal to the Spanish Christians, weakened as they were by their own divisions. The Leonese looked on with unconcern or with satisfaction while he ravaged Castile, and the Castillians were consoled when Leon suffered in its turn. Two and fifty times did he lead his armies into their country, and return with their spoils. Such terror had he struck into them, that Bermudo retreated with the seat of government from Leon back among the mountains to Oviedo, the bodies of the kings his predecessors were taken from their graves and removed, and the relics of the Saints and Martyrs packed up for flight. This fear was not without cause. Almanzor appeared before the walls. Count Guillen was in the city, so far spent with sickness, that he could not stand; nevertheless, when he heard that the Moors had made a breach, he ordered his men to arm him and carry him in his bed to the place of danger. There he encouraged the Leonese, more by his presence than by his weak efforts; but there he maintained the breach three days, and there, when another quarter had been forced, he perished, sword in hand, in his bed. The conqueror carried his arms farther, and ravaged Galicia. Santiago, the tutelary Saint of Spain, the God of their battles, could not defend his own church. Almanzor sent the great bells from Compostella to be his trophies, and hung them up as lamps in the Mosque of Cordova. During one of his expeditions, the Christians took advantage of a fall of snow, and occupied the mountain passes to interrupt his return. The Moor calmly pitched his tent in the valley, and prepared to make it his dwelling-place. He ploughed and sowed the ground, and so harrassed the country behind him, that the Christians offered him a price for his coming

harvest, and implored him to depart. They who could not triumph over him while living, insulted him with legends when he was no more. They asserted that the Saints, whose churches he had profaned, struck him with his mortal sickness, and that when he died the Devil was heard bewailing him along the banks of the Guadalquivir. But the Moors wrote truly on his monument, 'What he was is seen in his actions, such a defender of Spain will not be found after him.' Yet the ascendancy which Almanzor obtained by these triumphs eventually ruined the Spanish Moors."

The victories of the Moors terminated with the life of Almanzor: their monarchs became enervated, and the then dynasty, like most preceding and subsequent dynasties in Spain, manifested the most unequivocal symptoms of natural debility and decay. Civil war ensued; and the contest for power was supported by so many aspirants, that "the petty tyrant of every town called himself king, and crimes and miseries multiplied with the title. The lower the sceptre sunk, the more hands were stretched out to reach it. Ambition takes no warning from example. Hymeya, one of these wretches, asked the Cordovans to make him King, just as the last puppet had been murdered. They replied, 'Do you not see the tumultuous state of the city? the populace will destroy you.' 'Obey me to-day,' said he, 'and kill me to-morrow.' Such was the drunken rage for power."

Having examined at considerable length Mr. Southey's portraiture of Mahommedanism, and his indignant exposure of its despotism, we must now turn to his remarks on the conduct and principles of the Christians, whose errors and superstitions, as might be expected, are not more leniently treated. We are not a little apprehensive that they may wound the pious feelings of several Papists, as his view of the Papal Saints is precisely the same as that taken by the writer of the "Postliminious Preface" in the answer to Peter Plymley. (See Antijacobin Rev. p. 192, vol. 30.) We recommend it however to the most serious consideration of the *late** champions of what was preposterously called Catholic Emancipation.

"The Moors," continues Mr. S. "brought with them into Spain the causes of their own destruction, despotism and polygamy; consumptive principles, which suffered indeed the body to mature, but when the growing energy had ceased, immediately began their morbid and mortal action. These causes produced

* In the Morning Chronicle of Oct. 15, these deluded or deluding persons have read their recantation, and the least charge exhibited against the Roman Catholics is only that of *ingratitude!* Rev.

their inevitable effects, the war of brother against brother, the revolt of towns and provinces, the breaking up of kingdoms. The Spaniards mean time were free; they were inferior in numbers, *they were less civilized than their enemies*, and their history is sullied by acts of worse barbarity; but they were a Christian and a free people. The moral institutions of Christianity gave them a decided and increasing advantage, Even its corruptions were in their favour. Mahommed won his first victory by calling for an army of Angels, when his troops were giving way. He galloped forward, and casting a handful of sand among the enemy, exclaimed, Let their faces be covered with confusion! The Moslem believed that the armies of God obeyed his call, and in that faith they were victorious. *The deliverers of Spain encouraged their followers by coarser frauds; a hermit had promised them victory, or they had seen visions, or the Cross, which was their banner, had appeared to them in the sky. The invention of a tutelary Saint to fight their battles, not metaphorically, but in person, was a bolder and more animating* FICTION. Ramiro had fought a whole day long with the Moors; he kept the field at night with a broken and dispirited army, who [which] were compelled to abide the next morning's danger, because they were surrounded and could not fly. The King called them together, and told them that Santiago had appeared to him in a dream, and had promised to be with him in the battle, visibly and bodily, on a white steed, bearing a white banner with a red cross. The Leonese, who before this had lost all hope, began the attack, shouting God and Santiago. A knight led them on, riding a white steed, and bearing a white banner with a bloody cross. They utterly defeated the Moors. A general tribute in bread and wine was granted to the Saint's church for ever, and a knight's portion from the spoils of every victory which the Christians should gain.

"This pious fraud was the resource of genius in distress; but it had been preluded by deceit, and was systematized into a national mythology. The body of Santiago had been discovered under [during the reign of] Ramiro's predecessor; his grandson Alfonso rebuilt the church of the Apostle with greater magnificence than the Christian Kings before him had ever displayed; and its priesthood exercised their ingenuity in inventing legends to the honour of this patron Saint, and to their own emolument! This they did so successfully, that Compostella became the great point of European pilgrimage. The merit of this pilgrimage was enhanced by the difficulty and danger of the journey; the pilgrims soon became so numerous, that parties of Moorish, and perhaps of Christian banditti, associated to plunder them. On the other hand, the Canons of St. Eloy erected guest-houses for their accommodation along the road from France, and money and estates were often bequeathed to endow them by individuals and princes. After their example a few hidalgos, who were equally devout and warlike, joined their property, and formed themselves (A. D. 1175) into a religious brotherhood, for the purpose of protecting pil-

grims. War never stops at defence. They soon found it their duty to attack Misbelievers; and hence, about fourscore years after the death of the Cid, arose the order of Santiago, which was so long the scourge of the Moors.

"A regular system of deceit practised by the priests for their own immediate interest, continually freshened and invigorated the enthusiasm of the people. To obtain the profits of a favourite altar, was the motive which influenced the inventor of a Martyr's body, or of an Image: but when [where] Chapels were thus founded, cities sometimes grew. A shepherd told his fellows that he had followed a dove towards a rock, whither by her frequent flight, and turning back to him upon the wing, she seemed to invite him; there he had discovered a cavern and an image of the Virgin, at whose feet the dove remained undisturbed, being conscious of divine protection. Such was the devotion of the people, that a town was soon built there. St. Maria la Blanca was deserted by all its inhabitants for this holier place of residence, but the priests and people go yearly among its ruins to perform a service for the souls of their forefathers who are buried there. A pious Spaniard employed his life in improving the great road to Compostella, openiug thickets and building bridges along the way. About twenty paces from his little hermitage he made his own tomb. The pilgrim's gratitude did not cease when their benefactor died. His tomb became a place of popular devotion; a splendid church was at length erected over it, and that church is now the cathedral of a city, which is called St. Domingo de la Calzada, after his name. A hermit, by name Juan, fixed his dwelling on Mount Uruela, not far from Jaca: he built a chapel on one of its summits, and dedicated it to John the Baptist. Four other monks joined him: the fame of their piety was bruited abroad, and their chapel became the chosen spot for the devotion of the Christians round about. When Juan died, a great multitude assembled at his funeral; six hundred hidalgos [gentlemen] were among them; they saw their numbers, and the strength of the country; the feeling which had brought them together excited them, they elected a leader, and founded the kingdom of Navarre.

"The *local* deities whom their Pagan ancestors had worshipped were less numerous than the Saints who patronized the churches of the Spanish Christians. *Every town, almost every village, had been hallowed by the death or burial of Martyrs, to whose wonder-working bodies the faithful were led sometimes by the song of Angels, more frequently by lights hovering over their graves. Above all the Virgin Mother was lavish in her favours to Spain. Once she descended in person upon a stone pillar*, which she left behind, and which is held at this day in as high veneration by thousands and tens*

* This alludes to *Nuestra Se˜ora del Pilar*, who has lately sent so many of the rascally French to pandemonium at Zaragosa. See an account of this image in the "Original Itinerary of Spain." Appendix to Antijac. Rev. Vol. 30.—Rev.

of thousands of Catholics, as the black stone of Mecca is by the Mahommedans. Sometimes she sent her image down from heaven. Sometimes a dove guided the chosen discoverer to the cavern where she had been hidden; or the hunted beast who run to her ruined altar was protected by her pity, or struck dead for his intrusion. In the number of her titles the DEIFIED *Mary exceeded the many-named Diana, as well as in the extent and effect of her worship. In perusing the attested history of any one of her images, the reader might think she had imparted to it* ALL *her power, did not the* GODDESS *of the next great shrine afford a catalogue of wonders, equally splendid, equally attested, and equally authentic.* These miracles were easily managed in darkness, and amid the wilds and ruins of a desolated country. The clergy sometimes, in the confidence of talent, ventured upon a more public and general exhibition. Fernando the Great sent (A. D. 1063) to Benabet king of Seville, requesting that he would let him have the body of St. Justa to remove to Leon. Three Counts and two Bishops were the ambassadors to beg this boon. Benabet said he knew nothing about it, he had never heard of St. Justa, but they were very welcome to her body if they could find it. Upon this Alvito, the Bishop of Leon, said they would pray three days for a revelation. At the close of the third day Alvito fell asleep at his prayers, and there appeared to him in a dream an old man, who told him that St. Justa must not be removed. Seville was not to be deprived of a treasure reserved for its glory when it should again become a Christian city, but they might have his body instead. And who was he? He was St. Isidore. Alvito humbly intreated him to be dreamt of twice more, that he might be sure this was not merely a dream; and the dead Bishop gave the desired proof. At his last appearance he struck the ground thrice with his crosier, saying, You will find me here, here, here. In the morning three holes were found in the ground, and upon digging there they discovered his body in full odour. The court and clergy went out from Leon in procession, to meet the relicks; the king and his three sons bore the body barefooted; all the monks and clergy of the city were feasted upon the occasion, and Fernando and the queen served them at the board.

"The zeal with which these patron Saints were worshipped was proportionate to the beneficial power which they possessed. They could preserve their own district from pestilence, and if for the sins of the people they sometimes suffered the Infidels to violate their sanctuaries, they never failed to punish the violation. In their beatitude they were still influenced by human feelings, by gratitude, and by national and local affection. A Saint was the representative of his townsmen in heaven, where he was supposed to receive their prayers, and exert all his influence in their behalf. The religious fervour of the Moors meanwhile was abating. Fanaticism in a few generations becomes bigotry. The belief which the first Mahommedans had chosen was inherited by their children; in the fathers it had the life and ardour of a new passion;

in the sons it was become habit, inveterate, indeed, but cold. This process has been exemplified in every age, and by every sect. The Dominicans and Franciscans of the present day, profess the same tenets which their predecessors practised at the massacre and the auto da fe. There are analogies in nature; the wolf has been tamed into a dog; and swine were once formidable in the forest."

Such is our author's view of the origin and progress of the *worship of saints and images* in Spain, a view which is drawn from facts adduced by the historians *Morales*, *Mariana*, *Gariby*, *Moret*, and others, whom he quotes with the punctuality of truth. The *worship*, indeed, of *Mary* the wife of Joseph, is in the highest degree shocking to every rational or true Christian, and the ridiculous belief in the local and partial interference of the Divine power, and a particular providence, was certainly fit to produce only such characters as are depicted in the following extract.

"The war between the two nations (Christians and Moors) was a war of extermination. Peace was never named, never thought of as a thing possible; but because perpetual hostilities would have destroyed both by famine, they made occasional truces by common consent, to recover strength for renewing the contest; or the weaker power purchased a respite by paying tribute, till he believed himself strong enough to revolt. These intervals were short; *the Spaniards could never long endure to be idle*,* they had to recover the country of their fathers, an honorable and holy object; and war also was the business, the amusement, the passion of the age. It was in war that the chiefs found their sport and their spoil; that the king at once employed and gratified a turbulent nobility: *that the people indulged their worst passions, and believed that they were at the same time atoning for their sins.* And what a warfare! It was to burn the standing corn, to root up the vine and the olive, to hang the heads of their enemies from the saddle-bow, and drive mothers and children before them with the lance; to massacre the men of a town in the fury of assault; to select the chiefs that they might

* This is true at the present day, there is perhaps no vulgar opinion entertained in this country of any other nation so false as that the Spaniards are an *indolent* people. The peasantry and the great majority of the nation, with a few trifling exceptions in Castile and some parts of Andalusia, are a most laborious and active race of men, excelling in hardihood and industry almost every other country in which the Roman Catholic religion *exclusively* prevails. Perhaps, indeed, the national indolence and vanity of the Portuguese may have contributed to disseminate and support the erroneous and degrading estimate of the Spanish national character, which will soon be better understood not only in this but in every other country.—Rev.

be murdered in cold blood; to reserve the women for violation; and the children for slavery; and thiswarfare [continued] year after year, till they rested from mere exhaustion. The soldiers of Ferran Gonzalez complained that they led a life like devils, like those in Hell, who rested neither day nor night; our Lord, said they, is like Satan, and we are like his servants, whose whole delight is in seperating soul from body. The Spaniards on their part suffered retaliated cruelties, and the perpetual sense of danger. At one time knights, nobles, and kings, never slept without having the war-horse ready saddled at the chamber."

In the beginning of the eleventh century Navarre, Arragon, and Castile were united under Sancho the Great, who at his death left Navarre to his eldest son Garcia, Arragon to his bastard son Ramiro, and Castile to Fernando. The latter had married the sister of Bermudo king of Leon, who wishing to recover his ancient authority made war on his brother-in law, thinking that by the division of Sancho's territories, the Castilian army could not resist him. He was however too confident in his own prowess and was slain in battle, when Fernando became king of Leon by the double right of conquest and inheritance. This prince afterwards engaged in war with his brother Garcia who was slain in battle, after which Fernando united the crowns of Castile, Leon and Navarre in his own person. At this time the Cid began to distinguish himself, with the memoirs of whose life and adventures Mr. S. has now favoured the English reader. The whole, he assures us, is translation, but not of any single work. The three following have been used, " Chronica del famoso Cavallero Cid Ruy-Diez Campeador.—Burgos, 1593. (Chronicle of the renowned Knight, Cid Ruy Diez, the Campaigner). " Les quatro Partes enteras de la Cronica de España, que mando componer el Serenisimo Rey Don Alonso Uamado el Sabio," (the four Parts complete of the Chronicle of Spain, written by order of the king Alonso the Wise). And lastly, the " Poema del Cid ;" from these three works the author has translated the present volume. Mr. Southey has not condescended to incorporate the numerous *Romances del Cid*, which should be translated " Legendary Tales of the Cid," rather than heroic ballads; but he acknowledges that some things are introduced from other " authentic sources." This is a very proper manner, no doubt, to make an agreeable English volume; but by such a method Mr. S. necessarily sacrifices that which he seems most desirous of effecting, namely, to give his reader an adequate idea of the Spanish original. But we have already dwelt so long on his " Introduction," on which he

appears to have bestowed the most laudable pains and labour, and of which our readers may form an adequate judgment from the extracts we have selected, that we must defer our examination of the style and matter of this translation of the Chronicle of the Cid, till our next.

Sermons, Controversial and Practical, with Reflections and Tracts on interesting Subjects, (Heretofore published in Ireland only) by the late Rev. Philip Skelton, Rector of Fintona, &c. Republished by the Rev. Samuel Clapham, M. A. Vicar of Christ Church, Hants, &c.—Volume the First, 8vo. pp. 520, 9s. Vernor and Co. 1808.

THE works of Skelton have become extremely scarce; and, though the scarcity of a book be no proof of its excellence, they are not more scarce than they are excellent. They are written in that plain, strong, and nervous style, and exhibit much of that happy thought, of that deep knowledge, and of that excellent matter, which characterise so many of the productions of our divines in the early part of the last century. The Sermons in this volume are twenty in number; and are followed by one and twenty "Reflections" on different subjects. It would be a vain and useless task to enter into a critical analysis of writings, the merits of which have been so long known, and so generally acknowledged; but for the gratification of such of our readers as may chance to be unacquainted with the style and manner of this able and estimable divine, we shall extract one passage from his sermon, on the means of attaining happiness in the married state.—a Sermon, which, at a period when the rights and duties of that state seem to be little understood, and less practised, it is ardently to be wished, was separately printed for the use and advantage of the Fashionable World.

"It is true, that, in nature and reason, the right of governing ought to go with the superior understanding, whether placed in the husband or wife. But then, in regard to each particular couple, who shall decide its place? Of all points this is the last to be determined by a contending husband and wife. Nor can any third person possibly do it for them, both for want of knowledge and authority. All he could do, would be to decide in particular causes of difference, which besides that it would be endless, must be adjudging the superiority of reason in this instance to that one party, and in that to the other, leave the general minds of their understandings respectively, as much in the dark as ever.

"To prevent or remedy this, as occasion may require, the God of peace and order, who alone can judge in such a matter,

and who will no otherwise than by his word, and the reason he hath given us, interfere in the contests of man and wife, hath, once for all, ruled the case, and commanded the *latter* to obey the *former* in all things lawful and honest, I will not say, this rule is founded on a greater degree, generally speaking, of natural capacity in man than in woman, for I trust, although much may be said for it, yet a good deal may be said against it. But one thing is certain, that men in general have more strength of body than women, and therefore in all struggles for the upper hand, let superior reason lie where it will, may come off eventual conquerors. Now pre-eminence of authority, supposing an equality of understanding, should naturally go with pre-eminence of strength. This strength of body, however, gives the man a great advantage over the woman in point of acquired knowledge; for while the delicacy and feebleness of her body, and her bearing and suckling of children, confine the woman to domestic cares for which besides her course of education must be calculated; the man, by his strength, is fitted for, and carried out to labour, trade, war, and the like, which afford him a far greater opportunity of improving his natural talents, of growing in experience, and gathering knowledge, particularly the necessary knowledge of men and things, wherewith he is, or may be concerned. Add to this, that to fit him the sooner and better for affairs, the course of education, as to the higher and more important branches of learning, runs unavoidably in his favour. It would be as easy, as it is unnecessary to shew, that women are no better fitted by nature for the learned employments of law, physick, or divinity, than for the spade, the sword, or the exchange. As the great affairs of the world must pass through the hands of men; must be managed, determined, and finally settled by men, it follows unavoidably, that in the hands of men the right, as well as the capacity and power, to govern must be placed.

"I say not these things as a party,—for on many occasions I could have wished, had it been lawful, that the wife had been to govern, but only as one whose duty it is to speak after God and nature, and to inculcate the general love of both. But were I asked, to what end I have taken such a compass on this particular subject, I should answer, I have done it to give to all married people who hear me a right notion of the state they are in, of the terms of union for which their vows are solemnly plighted, of the tender and ardent love they ought to nourish in their hearts towards each other; and, when that love is not as warm as were to be wished, of that peace, order, and decency, which the submission of the wife only can in that case maintain. To prevent those unhandsome, and otherwise endless bickerings, which so often make the married state unhappy, nothing would be of so much use, as a due consideration, both in the husband and wife, of the nature of that united state they are in, which has given them but one happiness, or one misery, and a serious consultation

with the word of God. This would teach them to know their places, and to keep them, without mutual encroachments. This would set God always before their eyes as the awful guardian of their vows, as the blesser and rewarder of their duty, if conformable to the terms engaged for, and as the avenger of their crime, if that duty and those terms are slighted, especially if obstinately and perseveringly slighted."

The animadversions on a mischievous book of that learned Churchman and Whig-Prelate, Bishop Hoadley, entitled, "A plain Account of the Nature and End of the Sacrament of the Lord's Supper," form a most masterly piece of controversial criticism, and places the Bishop in a light in which, for the honour of the Church, we hope never to see another of its Guardians exhibited.

The protestant public are very much indebted to Mr. Clapham, who is a most zealous labourer in the vineyard, for this laudable attempt to extend the knowledge of a writer, from whose works there is not a member of the church who may not derive some useful and profitable instruction. And we are happy to find that this is only the *first* of *four* volumes, in which will be given every part of Skelton's productions, comprized in seven large octavo volumes, which will be thought worthy of general perusal. Besides the Sermons of many other divines, it is much to be wished that a similar selection were made from the Sermons of Jeremy Taylor and Jackson; which are not now easily attainable; and which contain a vast fund of most excellent matter.

This volume is dedicated to that respectable Prelate, the Bishop of St. Asaph, who appears to have first recommended the Works of Skelton to the attention of Mr. Clapham.

We learn, from a note to the Preface, that that eminent barrister, and orthodox member of the Church of England, Mr. Park (whom we hoped, ere this, to have seen on the bench) bought an imperfect set of Skelton's Works, the merits of which no man was better able to appreciate, at the sale of the Marquis of Lansdowne's library, for four guineas. We mention this fact, that the public may be enabled to estimate the extent of their obligation to Mr. Clapham.

A Picture of Valencia, taken on the Spot; comprehending a Description of that Province, its Inhabitants, Manners, and Customs, Productions, Commerce, Manufactures, &c. With an Appendix containing a geographical and statistical Survey of Valencia, and of the Balearic and Pithyusian [*Pityusian*] *Islands; together with Remarks on the Moors*

in Spain. Translated from the German of Christian Augustus Fischer, by Frederic Shoberl. pp. 319, 8vo. Colburn, 1808.

VALENCIA has been justly named the Paradise of Europe: the excellence of its climate, its fertility, and the incessant gaiety of its inhabitants, far surpassing those of any other country. Mr. Fischer, who was sometime with smugglers in Spain, is already well known for a lively narrative of his travels through that country, and for several German translations of Spanish works He has availed himself in the present instance of Don Antonio Josef Cavanilles's *Observaciones sobre la Historia natural, Geografia, Agricultura, Poblacion y Frutos del Reyno de Valencia,* (Observations on the Natural History, Geography, Agriculture, Population and Produce of the Kingdom of Valencia) in two splendid folio volumes, with numerous plates: a work of great labour, and great accuracy, considering it as the first of its kind which had been published; for the provinces of Spain, like the counties of England, cannot yet boast of their historians and topographers. From such materials, therefore, with Mr. Fischer's own experience we naturally expected an interesting volume. In this we are not disappointed; the same liveliness of remark, and that almost Valencian vivacity, characterize the selections which constitute this "Picture of Valencia," as well as the Author's original travels. He frequently, indeed, falls into numerous errors, some of which we shall occasionally correct, but they are not such as to materially affect the general likeness, or impair the features of his portrait.

The province or kingdom of Valencia lies between 37° 52′ and 40° 51′ north latitude. It is estimated to contain about 838 square geographical leagues, of which only 240 are arable, the rest being mountainous. Mr. F. states the population at 932,150 souls, and the last census made it about a million; but at the commencement of the present year, we are assured that it exceeded 1,300,000. The northern and western parts are principally mountainous regions, while the middle and southern abound in the most delightful and fertile plains; the former produce flax, hemp, metals, and pulse; the latter dates, carobs, oranges, figs, corn, wine, and salt. The north is thinly populated, and the chief occupations of the people are in breeding cattle, coarse woollen manufactures, leather, bass-weed, hemp, potteries, lime, and distilleries; the south or middle contains at least three-fifths of the whole population, is highly cultivated and fer-

tile, the most populous of any part of Spain or even France or Holland, yields the most abundant crops of all kinds of fruits, great quantities of silk, and its rivers, lakes, and shores, abound in fish. Dividing the province, which is long and narrow, into northern, middle, and southern parts, and these again into districts, the most barren and inclement of which, in the northern part, is Bonifaza; its high mountains are often covered with snow in winter, yet bear pines, beech, &c. and have some neglected mines of vitriol, alum, iron, and pit-coal. Seven small places scarcely contain 1680 poor inhabitants, and the village of Pobla about 500. The district of Herbes, Vallibona and Vallivana, is very little better; that of Morella is considerably richer. The town of Morella has upwards of 200 looms and woollen manufactures, with 4,800 inhabitants, who rear bees and fruit. The district of La Ria is also poor, although it has above 3,000 inhabitants, and produces a little wine, almond and mulberry trees, silk, wheat, honey, walnuts, and culinary vegetables, with some hempen sandals. The district of Cinc Torres, Castelfort and Portel, is wild, mountainous and uncultivated, with 40 looms, and above 3,000 poor inhabitants; that of Cati is more cultivated, and the town of this name contains 2,000 inhabitants, 200 looms and a ribbon manufactory. Montesa is mountainous but fertile, and has some manufactures of wool, hemp and flax; Canet contains near 7,000 industrious people, and produces silk, wine, vegetables, fruits, honey; has 8 distilleries, several potteries, and fine marble. The district of Vinaroz approaches the coast and is favoured with a milder climate; the town of this name is situated about half a mile from the shore, contains 9,000 inhabitants, and is surrounded by a highly cultivated country, including Benicarlo, so celebrated for its wines, with a population of near 6,000 souls. Vinaroz annually produces about 180 tons of wine, and Benicarlo the enormous quantity of 2,250; great numbers of the men are employed at cooper's work, and in fishing; the people are wealthy and industrious, and enjoy considerable advantages from a coasting trade, especially in the conveyance of salt from La Mata. Mineral carbon, of a lamellous texture and gray colour, is also found within a few leagues of Benicarlo. On the sea coast there are morasses and waste-land as well as in the district of Oropesa, which is neither fertile nor salubrious. Benicassim is wild and hilly, and distinguished only for its carob-trees and ever-green oaks. From Cabanes to San Mateo is a well cultivated and tolerably productive country skirted by hills, the base of which

bear ever-green oaks, and the plains good wheat and tares. In Cuevas there are 6 distilleries, and cattle and swine abound in this district; that of Cervera and Calig is mountainous and barren, for want of water; Trinchera has some quarries of beautiful marble. From Ares to Adsaneta consists of mountain and pasture land, with some woods of pine, with excellent cattle: the country is wild and picturesque, and at Chodos great indigence prevails. The same applies to Vistabella and Argelita. Villa Hermosa, indeed, exhibits some good cultivation and possesses good farmers: but the highest mountain in Valencia, Peñaglosa (not Peuaglosa, as erroneously written in this volume), is too long covered with snow every year to admit the warmth of air necessary to fertility. Considerable herds of swine are bred in this district as well as from Alcalaten to Ribes-Albes, which is also mountainous but more fertile, and the people much more comfortable. Alcora is a fine country and has manufactories of porcelain and stone-ware.

The middle portion of this province extends from Castellon de la Plana to San Felipe, chiefly along the coast; it is extremely pleasant and fertile, the climate delicious, vegetation most luxuriant, the scenery enchanting, and admirably diversified with large towns, villages, trees, and spires of churches and convents, amidst the most cultivated and fruitful inclosures. The romantic district of Onda is succeeded by that of Castellon de la Plana, which, as its name implies, is situated in an extensive and rich plain about a league from the sea. Castellon (not Castello as here written) contains 13,000 inhabitants; its principal church is the only one remaining in Spain, it is believed, which still continues to be a sanctuary for criminals. Several adjoining towns contain 4, 5, 6, and 7,000 inhabitants, who are clean, industrious and sufficiently comfortable. The district from Nules to Moncofa is remarkable for producing the finest figs. Villavella, a small town with about 1200 inhabitants, contains a fine mineral spring, which is much frequented; but it unfortunately has no accommodation for strangers, and persons coming to use the waters are obliged to bring with them all their household requisites. Part of the district of Uxo is very subject to agues, but that of Murviedro is salubrious, rich, populous, and productive: about 1680 tons of a light spirituous wine are annually produced from the vineyards of Murviedro, which has a population of 7,000 souls; activity, industry, wealth, and population, are here increasing rapidly. The following statement of the po-

pulation of the Plain or district of Valencia, about 10 miles long, and 5 broad, will give the reader some idea of the immense number of industrious people which are collected on that delightful spot.

"Next to the Huerta of Gandid, that of Valencia is incontestibly the most beautiful part of this enchanting coast. Hence the population of the many small villages scattered over it may be estimated at 58,000 [60,000]. Every part of it is in the highest state of cultivation.

"Valencia, [the city] with 105,000 [120,000] inhabitants. Puzol, 2997 inhabitants; fine botanic garden. El Puig, 1,575 inhabitants. Refelbuñol, 900 inhabitants. Foyos, about the same number. Alboraya, 2,520 inhabitants. Benimaclet, 280 inhabitants. El Grao*, the port and the small places dependent on it, upwards of 5,000 [6,000] inhabitants. Campanar, 1,350 inhabitants. Benimamet, 1,260 inhabitants. Burjasot, 1,440 inhabitants. Museros, a commandery of St. Jago, 725 inhabitants. Betera, 1,800 inhabitants; esparto-manufactures [bassweed or barilla mats]. La Pobla, 1,350 inhabitants. Benaguacil, 3,150 inhabitants. Villamarchante, 400 inhabitants; fine quarries of marble. Ribaroja, 1,200 inhabitants. Patrona, upwards of 1,000 inhabitants. Manises, 1,100 inhabitants; good earthen-ware. Torrent, 5,400 inhabitants; besides other small places too numerous to mention.

"All these villages and places are scattered along both banks of the Turia, [Guadalaviar] and are distinguished by the care bestowed on the irrigation of their lands, and the extreme fertility of the latter. Great quantities of rice were formerly raised here; but it was very injurious to population. Since the cultivation of that grain was relinquished, the population has in twenty years increased one half. Many quarries of lime-stone, gypsum, marble, &c. especially at Ninnerola, Sabac, &c."

Cartel, Catarroja and Riberas del Xucar produce little wheat, and are chiefly devoted to rice-crops, which are extremely unwholesome and destructive to the population, which is frequently attacked by intermittent fevers, and other diseases of debility, that not only destroy life but impede generation. The dry-land of these districts is gravelly, light, and by no means fertile. Valldigna is mountainous, but the marble quarries of Buixarro are interesting. San Felipe contains 14,000 inhabitants in a tolerably well cultivated country. The western part of this province from the frontiers of Murcia and Castile to the beginning of the middle part, is in general wild, rugged, mountainous, barren, and

* This is the sea-port of the city of Valencia, from which it is distant about two English miles. An extensive pier has recently been built, the harbour improved and rendered more safe for shipping, and the town of the Grão greatly increased.—Rev.

thinly peopled. This part extends from Ayova to Engueta, Navarres, Buñol, Chiva, Liria, Pedralba, Chelva, Ademaz, Alpuente, Segorba, and Artana; near the latter are quicksilver mines now abandoned.

The southern part of the province of Valencia, extending from Alhada to the frontiers of Murcia, contains some fine valleys open towards the coast, between lofty ranges of mountains, the branches of which are gradually lost in low promontories. In the plains prevail a mild climate, high cultivation, in general great fertility, numerous fabrics, manufactures, and a daily increasing population. In general, however, the southern part of Valencia is less fertile than the middle, the soil in the open plains is gravelly and shallow, and marble and gypsum is every where so abundant, that neither trees nor fruits can flourish. The beautiful valley in the vicinity of San Felipe is so exposed to the north winds that a good crop of olives once every three years is the utmost that can be calculated on. The same effects are experienced with other fruits. At Ontinente however, which contains 12,000 souls, figs are produced in great abundance amounting to 25,000 *arrobas*, or 6,150 cwt. annually: this town has woollen and linen manufactures, paper mills and copper forges, with a flourishing agriculture. But the country which particularly attracted our author's admiration, is the district of Gandia.

"The most beautiful, fertile, and delightful of any in the whole province; the highest degree of southern charms and cultivation: abundance, opulence, and daily increasing population; silk manufactures.

"Gandia, a town on the left bank of the Alcoy, with 6,300 inhabitants; an extremely neat and cheerful place; the huerta a paradise; many silk-looms, particularly for ribbons and light stuffs; some linen. Twenty other small villages in the neighbourhood of the town. Oliva, 5,000 inhabitants, who subsist entirely by agriculture, though the soil is inferior to that of Gandia."

The district from Alcoy to Laguar contains 33 paper mills, which in part supply the neighbouring provinces with an article which is both scarce and dear in Spain. Denia has long been celebrated for its raisins, of which 12,000 arrobas, or 3,000 cwt. are annually prepared, although those of Penisa are esteemed better. Many parts of the district of Alicante, where the kali is burnt present a naked and sterile prospect: but Elche and Orihuela, each of which contains upwards of 20,000 inhabitants, exhibit the most luxuriant picture of various fruits, such as palms and oranges, that can well be imagined. The greater part of the people in these towns are

either wealthy or comfortably independent, enjoying all the necessaries of life with moderate industry and ease; and extreme penury is almost wholly unknown. Indeed the province of Valencia scarcely or never exhibits such examples of misery or poverty and filth as appear in La Mancha, Castile, and some parts of Arragon.

Having taken a rapid glance at the general topography of Valencia, and stated our own opinion of the fertility or rather infecundity of the southern part of it, which differs considerably from that of Mr. Fischer, or Señor Cavanilles, we shall now make some observations on the manners and customs of the people, and the natural and artificial curiosities of this most interesting province. The following description of the first aspect of the country, although animated, is yet far beneath the original in variety and that grandeur which enchants rather than confounds.

"No sooner have you ascended the last of the mountains that form the limits of Castile, than the road conducts by insensible degrees into a delicious plain. The air becomes milder, the country more romantic, and a landscape resembling Eden itself, irradiated by an enchanting sun, expands to the eye of the astonished traveller.

"How magnificent, how delicious, how ravishing is this valley, intersected by numberless murmuring streams, and covered with thousands of neat habitations*! What a luxuriant vegetation! What charming variety! The flowers of spring and the fruits of autumn are every where intermingled. All the beauties, all the productions of the south are collected in one spot! 'Tis a prodigious garden decked with the splendours of etherial fertility.

"But these superb fields, these rich meadows, surrounded with orange and lemon-trees, cedras, pomegranate, fig, and almond-trees; these smiling groves of olives, algarrobos†, and palms; these romantic hills, covered with the ruins of ancient Moorish grandeur; these different movements of industry and rural activity, and the vast Mediterranean crowning with its azure billows, and glistening sails, the immeasurable expanse of the horizon—who but a Claude Lorraine could give a just idea of a scene so grand and so magnificent!

"Evening arrives, and the sun with milder rays gently descends behind the distant mountains. A magic roseate light seems to tremble over the tranquil landscape, and the sea and the mountains glow with gold and crimson. The pure atmosphere is im-

* They are called in this country *Alforins.*

† Either the author or translator sometimes confounds *Algarroba*, the Ervum Tetraspermum *L.* or smooth tare, with *Algarrobo*, the Ceratonia Silique *L.* or Carob-tree, or St. John's bread. —Rev.

pregnated with the perfumes of orange-flowers; the groves of acacia resound with the notes of the nightingale, and every feeling is absorbed by the sentiment of repose, of love, and of tranquil felicity."

In his description of the climate Mr. Fischer is less correct; it is true that the greatest variation of the barometer does not exceed 1¼ inches, and the thermometer ranges in summer from 70 to 75, when the heat is never excessive, and in winter from 48 to 60, but it is not true that "hoarfrost and fog have been observed only twice in the course of five centuries." The cold in February is frequently very chilly, and frost for a night or two is by no means so rare; there are generally three weeks of cold blowing weather every winter. Neither are thunder-storms so frequent in summer as the author seems to intimate, although they seldom exceed a few peals with some large drops of rain. The atmosphere is dry indeed, yet heavy rains sometimes prevail for a couple of days, especially at the equinoxes. Still however we agree with him in the exclamation, "Happy climate of Valencia! where all ideas are more poetical, all pleasures more delicious, all the forms of life more beautiful [except those of Granada]; where the years of age are more cheerful, the days of suffering more supportable; and where even the approach of death is divested of the greatest portion of its terrors? Happy the invalid whom fate permits to seek a refuge in this asylum! When the last moments of his life arrive, his end will here be more easy and less painful. Weaned from all the vain desires and passions of this tumultuous scene, he will await the most faithful friend of man with tranquil resignation, and fall asleep amid flowers and fragrant blossoms, full of the hope of awaking in the celestial region of perpetual spring."

The rapid increase of the population of this province is at once the best proof of its superior salubrity and of the general moral conduct of the inhabitants. Natural or illegitimate children are much less common in Valencia than in many other parts of Spain. By the expulsion of the *Moriscos* or converted descendants of the Moors and Jews, it is estimated that it "lost 200,000 of the most industrious inhabitants," so that in 1718 its whole population amounted to only 255,080 souls. This expelling system has furnished a fruitful subject of declamations to numerous writers and superficial observers of men and manners, and among others Mr. Southey; and almost all have agreed in its impolicy. Let us examine the facts: the country certainly lost a great number of hardy industrious men; but since this degenerate

race was expelled, assassinations have almost entirely ceased so that what population lost on the one hand it has much more than gained on the other. The continual use of the *cuchillo*, which these baptized Jews and Moors persevered in, was much more injurious to population and to civil society, and much more inhuman too than their total expulsion. Perhaps indeed it would not be fair to conclude that all the assassinations were perpetrated by those people; but certain it is, that in the present day they are the persons who chiefly commit such acts of barbarity both in Spain and Portugal. As a proof of the rapid increase of the Valencian population we find that between 1718 and 1761 it has nearly trebled and amounted at the latter period to 604,612 souls; in 1768 to 716,886; in 1787 to 783,084; in 1795 to 932,150; in 1799—1800 to above a million, and at present to about a million and a quarter! It contains 630 cities, towns, and villages. On the moral character of the people, Mr. Fischer observes

"The Valencian seems to combine all the advantages of the inhabitants of the north with those of the natives of the south. He possesses the strength of the one and the susceptibility of the other; he is hardy as the Norwegian and ardent as the Provençal. The same observation applies also to the women. From the beauty of their complexion, their light hair, and charming *embonpoint*, they might be taken for daughters of the north; but their graces, their sensibility, their vivacity, loudly proclaim them the natives of a southern land. If we pass to the moral qualities, we shall find that in this particular also the influence of this fortunate climate is equally apparent. In the men we discover that activity and vivacity, that vigour of health, and warm southern glow of life;—in the women that enchanting courtesy, and ardent temperament;—and in both sexes, that cheerful, good-natured vanity, and that unaffected gaiety which are the source of the sweetest social enjoyments. Among them you find none of the coldness of the phlegmatic Castilian, or of the deceit of the officious Andalusian; none of the cunning of the Biscayan, the rudeness of the Galician, or the stiffness of the Catalan. In a word, if you wish to see the best tempered, the most amiable and the gayest people in Spain, go to Valencia."

Our author states, that the city of Valencia has only four gates; he should have added, at which goods are permitted to enter and where custom-duties are levied, but there are seven or eight gates by which the citizens may pass and repass either on foot or in coaches. It contains above 6,000 houses, as all the north-west quarter formerly devoted to *rameras* is now covered with the houses of honest, industrious artisans. In Valencia Mr. F. justly observes, you rarely meet

with any beggars, loungers, or artisans in want of employment; and the streets, though not paved, are nevertheless tolerably clean, as the country-people who carry away the dirt for manure, are obliged to bring a load of round, clean gravel. Of the general character of this city we have already given some account in our Appendix to Vol. xxx, and our statement of its public libraries and museum is more complete in some respects than Mr Fischer's. The literary character of the Valencians, notwithstanding the celebrated names of Stoani, Vives (the Spanish Bacon), Gelida, Nuñez, Perez, Perpiñan, Perera, Trilles, Mariner, Jorge Juan, Marti, Gregorio Mayans, Franscisco Perez Bayer, Juan Bautista Muñoz, A. I. Cavanilles (the naturalist), Lasalle the poet, who is still living, and above 400 other authors, cannot be ranked so high as that of the Castilians, who on almost every subject discover greater profundity, more solidity, taste, and higher excellence.

The greatest errors which we have found in this Picture is its exaggeration of the cheapness of living. Vegetables and fruits of all kinds are indeed cheap*; but meat and bread are not so much so; the bread is very light and not nutritious, as it contains a mixture of maize flour which makes it yellow, and instead of being only a penny a pound, it is oftener near 2d, and one pound of English bread is worth at least two; the meat is not good, but seldom exceeds 3d. a pound; fish, either fresh or salted, are much dearer; admirable melons are sold from 1d. to 6d. two pomegranates may be had for a halfpenny, and dates for 2d. per lb. that would sell for 2s. in London. There is no chocolate sold under 8 reals vellon (20d.) instead of 18d, as stated by our author; firing is also very dear, but fortunately not much required: good silk stockings, instead of 5s. 6d. are oftener 3 dollars, and are dearer than in London, and a very indifferent cloth coat costs £5: still however it is much cheaper living at Valencia than Hieres, Nice or Montpellier, and the climate and amusements are greatly superior. Fine linen are also very dear, as well as cotton; but brandy and wines are cheap and good enough.

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* It is acknowledged, that the vegetables have very little substances, and that indigestions are not common among the Valencians, whose food is certainly light enough; the great abundance of sugar however which exists in almost all the vegetables, must be the chief sources of the nutriment which support these lively, good-natured, and hard-working people.—Rev.

In this Picture Mr. Fischer is most defective in his account of the fine arts; of the numerous paintings and pieces of sculpture which ornament the churches, and statues on the public walks and bridges of Valencia, he gives a very meagre and very imperfect account. If the Valencians excel their countrymen in any branch of human art, it is in that of painting; Valencia has unquestionably produced some of the finest painters in Spain, artists who may be fairly put in competition with any in modern Italy or France, if not with the ancient masters. The lively imagination of the people, and the fine images which are incessantly placed before it, assisted by the mechanical instructions of the Academy of *San Carlos*, must soon make Valencia one of the first schools in Europe for painters. This city also abounds in amateurs among both clergy and laity of fortune, and many of them have very fine collections; but the Inquisition, with the most laudable regard to morality, has wisely prohibited the scandalous exhibition of naked figures. This measure indeed was rendered the more necessary, that the *serenos* or watchmen (for Valencia has been enlivened and guarded by such men since 1777) ventured to exhibit pictures by their lamps in the night. The art of printing has also been carried to great perfection in Valencia, where books were printed so early as 1471, two of which are still extant in the library of the Convent of St. Domingo. Montfort is the successful rival of Ibarra of Madrid, Bodoni of Italy, or Didot of Paris. Of the delightful and variegated walks or *alamedas* around Valencia we have the following account:

"I doubt if all Europe can produce a promenade superior in beauty to the Alameda. What magnificent alleys!—what admirable vegetation!—what a refreshing coolness, even in the hottest days of August! Here the elm, the cypress, the plane-tree, the orange, the pomegranate, the cinnamon *(laurus cinnamomum)*, and mastic-tree *(schinus molle*, which here grows to a lofty, spreading tree), may be seen growing beside each other in all the luxuriance of a southern clime; while between them a number of tall, shady, South American trees, as the chirimoyo *(annono squamosa)*, the aguacete *(laurus persea)*, the sassafras *(laurus sassafras)*, and the dragon-tree *(yucca draconis)*, flourish in all the beauty of their native land.

"This magnificent Alameda is almost every afternoon and evening the rendezvous of all the people of fashion in Valencia. The principal alley, which is kept watered, is for carriages, and the four smaller collateral ones, intersected by canals bordered with flowers, are for pedestrians. In every part there are benches, arbours, and green-plots; and in short, the greatest pains have been taken to

provide in every possible way for the pleasure and accommodation of the public.

"The stranger, who for the first time enters this Alameda, will assuredly imagine himself to be all at once transported into the groves of Paphos. From all sides are wafted the perfumes of the rose, the orange, and the narcissus; every thicket resounds with vocal and instrumental music, from all quarters—O delicious, O celestial evenings, when all the senses revel in delight, and the benign goddess sees none but happy mortals around her.

"From the Alameda, a charming road, bordered with beautiful country-houses and noble alleys, leads almost in a direct line to the village and port of Grao: it is not, at most, above half an hour's walk; and by the way you observe a multitude of mimosæ, palms, sodom-apples, &c. mingling their superb foliage with that of a thousand other shrubs and trees.

"Grao is much frequented on account of its situation on the sea, and its marine-baths. Several hundreds of tartans and calesins sometimes arrive there on one day; nay, many families, and even whole parties, pass months together in their country-houses at that place. At such times Grao exhibits much the same kind of scene as other bathing-places—a great deal of luxury, many amusements, and much gallantry. Parties from this place likewise make frequent excursions upon the sea, along its enchanting coast."

Among the curious and interesting botanical details which occur in the volume before us, we must not omit to mention the *Algarrabos*, or carob-trees. One of these trees frequently yields 25 cwt. of a fruit resembling beans, but with a pod rather longer and thinner: they spread like oaks to be several hundred feet in circumference, and grow with astonishing rapidity in a favourable soil, although they have hard wood. Young trees only a year old often have stems 10 inches thick, and 12 feet long. The extraordinary vital force of this tree, which blossoms twice a year (in Jan. and Sept.) and the sap of which is consequently in continual motion, probably contributes to their rapid growth. In very hot weather the vessels of the bark often swell to such a degree as to burst it with a loud noise: they cannot however bear a temperature below 36 degrees.

Mr. Fischer strangely misrepresents the *Alpargatas*, or sandals used by the Spaniards: they have no quarters or soles besmeared with pitch, this must be a German idea: they are merely made of hemp or bass-weed or feather-grass (*stipa tenacissima L.*); a flat rope from half to three-fourths of an inch in breadth is wound round, till it has acquired a size sufficient to extend the whole length of the foot, when its two sides are sewed together either with a hempen or bass-weed cord: this forms the sole. A flat narrow piece is then sewed to this sole on each side of the heel so as to pass over the

upper joint, and a small piece is woven to cover three of the toes; this is all the parts of the foot which an *alpargata* covers, the sides, top of the foot, and point of the heel being entirely bare, it is tied on with cords, tape or ribbon, according to the taste and wealth of the wearer. Some *alpargatas* have a flat cord sewed round the sole to enclose the foot, but in Valencia they generally consist of only the three pieces here described. In Madrid indeed perfect formed shoes are made of hemp, and are very comfortable wear, greatly superior to the French wooden *sabots*. *Alpargatas* are never *bound* with ribbons, they require no binding, as the author asserts, they are only tied with them.

In describing the manners of Valencia, the Water-festivals ought not to be omitted. Crevillent is the grand theatre of these exhibitions. On the discovery of a new spring of this life-giving element, a canal is made, an aqueduct finished, and the joyous inhabitants meet in their holiday clothes, generally on a Sunday afternoon, to witness and participate in the usual ceremonies of letting a spring into a canal. When the current is let flow into the canal, drums and trumpets hail its issue, and loud acclamations of rejoicing rend the air, while crowds jostle to be the first to catch some of the water, from which they expect particular advantage. The aged wash with it their feeble eyes; the maidens look upon it as a powerful cosmetic; the married women drink it to promote fecundity; and the young fellows regard it as a specific for every disorder. Persons aged 120 years have attended these festivals, and some have lived 22 years longer!

It is calculated that Benicarlo and Alicanta export annually about 3500 tuns of wine, worth from £20 to £30 per tun. The whole exports of Valencia have been estimated by Cavanilles at 18 millions of piastres; at present it is not too much to estimate them at 20, or 5 millions sterling. The wool of Valencia, although inferior to the Andalusian, is yet not bad; but their silk is not what it might be, did they adopt a proper method of winding it; it is even inferior to that of Murcia. About 6200 silk looms are employed in this province, of which 3247 are in the city of Valencia, and 1000 in Gandia. The manufacture of *azulejos*, or Dutch tiles glazed or painted blue, is of considerable importance; these tiles serve to ornament the piazzas of the convents, the fire-places, and the under part of the walls of the houses; a coarser kind of unglazed tiles serve for floors, as in France. We cannot deny our readers the amusement of reading the following extract from the article very properly entitled SUPERSTITION.

"Whole volumes have been written on superstition, but the authors seem to have forgotten that it is interwoven in the texture of the human heart. Fear and hope, weakness and ignorance—these are the causes of an illusion so natural and so consolatory.

"In nothing is the soothing power of superstition so strongly exemplified, as the belief in the guardianship of saints. What can be more cheering and more encouraging to the heart of the sufferer, than to be able to rely with confidence, amid all the vicissitudes of life, on these friends and protectors! Happy are the enlightened who can do without them; but truly wretched would be the poor, if deprived of this consoling idea.

"In no country is this notion so general as in Spain, and especially in Valencia, where almost every saint has a particular function. Thus St. Roque protects from pestilence, and St. Anthony from fire; St. Lucia is applied to in diseases of the eyes, and St. Blase in those of the throat. St. Nicholas is the patron of young marriageable females, St. Raymund of pregnant women, and St. Lazarus of those in labour. St. Casilda dispenses her aid in hæmorrhages, and St. Apollonia in tooth-ache. St. Augustin gives relief in dropsy, and the kind St. Barbara defends from lightning. In a word, there is no incident or circumstance, however trifling, but what has a saint expressly to superintend it.

"The saints of this country [also] perform a very important part among the Valencian coachmen. Each has his particular patron or patroness, whose image he constantly carries about him as a scapulary, and to whom he commends himself on every occasion. Nobody is more grateful as long as the journey is prosperous, but woe to the saint if any mishap befals his votary; for the latter immediately flies in the face of his protector, and discharges upon him the whole weight of his indignation for his negligence."

Passing over the ludicrous account of the village of *La Santa Faz*, and the holy handkerchief with the impression of the *Santa faz* (our Saviour's face), we must notice the account of Valencian WEDDINGS, only premising that *San Nicolas* is the God of Marriage and *San Raymundo* of pregnant women.

"Never was there yet a nation in which marriage was not attended with certain ceremonies; though they are more or less poetical, according to the climate and manners of the country: so intimately do the solemnities attached to the fairest epoch of life appear to be connected with human sentiment.

Applying this observation to Valencia, shall we be surprised to meet, in this country, with that romantic pastoral character, peculiar to all the habits and customs of the happy natives of the south? We shall therefore pass over in silence the flowers, the entertainments, the sports, the dances, which accompany a Valencian wedding; but shall dwell for a moment on the delicious developement of a mystery which, to two congenial souls, is the beginning of a new life.

"Midnight arrives, and the bridegroom, assisted by his comrades, is obliged to carry off his bride by force, from the midst of her companions, by whom she is guarded. He bears her in triumph to the terrace of the house, where the nuptial couch is prepared beneath an arbour of flowers*. Here, in the bosom of silent nature, fanned by soft zephyrs that waft around the fragrant perfume of a thousand roses—What a moment for joy! what a moment for the most perfect organization of the fortunate being which then receives existence!

"Thus passes the night, and the happy couple steal unperceived through the trap-door of the roof into the house. The guests return, one after another, and assemble to breakfast; the girls bring their late companion a cradle of esparto [bass-weed]; and the day is merrily spent in new diversions, in horse-races, playing at ball, puppet-shows, &c.

"Amidst rapture inexpressible, the young wife conceives; easy and cheerful she awaits the termination of pregnancy. Without pain and without danger the fruit of her love comes into the world, like a beauteous flower bursting the calix in which it is enveloped. —What parents! What a country!—Can you yet ask why genius is so rare in the regions of the north?"

We have already extended this article too long to notice the Appendixes, containing topographical and statistical accounts of Mallorca or Majorca, Minorca, with the *Isleta de Quarentana* and *Isla del Rey* (Quarantine islet and King's island); the Pityusian or Pine Islands, called Iviza, Formentera (Wheat island), and Conejera (Rabbit island); with a chronological history of the principal Moorish events in Spain. Although we have not seen the original of this work, it is easy to discover that the translation is too literal; to this cause must be ascribed its frequent incoherence, and an affected laconism of expression. Nevertheless, we have no hesitation in recommending this "Picture of Valencia" to the attention of the English public at the present crisis; although it is somewhat flattering, it is far from being very inaccurate or unfaithful; and the translator deserves our thanks, for furnishing the British public with a tolerably correct description of one of the most fascinating provinces of the most interesting country in Europe.

POETRY.

The Fisher-Boy, a Poem; comprising his several Avocations during the four Seasons of the Year. By H. C., Esq. pp. 124. Small 8vo, 4s. Vernor, Hood, and Co. 1808.

* Weddings are commonly solemnized here in the months of May and June.

IT would seem strange, that whilst the puerile amusement of angling has been the theme of almost every frivolous muse, the more serious and more humane, because more necessary, business of the Fisherman has been almost entirely overlooked. The present interesting little Poem however will amply compensate for this neglect, especially as the author assures us, and his work bears internal evidence of the fact, that he writes from personal observation, that he has not introduced any thing fictitious; and that if his Fisher-Boy has no other merit, it has at least that of fidelity to nature. The story is in the highest degree affecting, and is told with all the native simplicity of truth. Ned, the Fisherboy, adorned with every Christian virtue, is the illegitimate son of an amiable woman (Jenny Lyons), who became a maniac in consequence of being seduced by his father, whose avarice and misfortunes in trade impelled him to acts of felony, for which he suffered the sentence of the law. In this melancholy state Ned's filial affection was the only solace and support of his hapless mother, whom the author describes as having frequently seen, and witnessed "at the dusk of the evening the fond attentions of this child of nature towards his parent, who with downcast looks and arm reclining on his shoulder, has slowly paced upon the shingle, bending her melancholy steps towards their wretched habitation." Descriptions of the process of casting their nets, or as it is technically called, "shooting the Seine or Sain," the domestic cookery and filial care of Ned to his melancholy mother, and the general manners and life of Fishermen in the west of England, during the different seasons of the year, constitute the principal features of this fascinating Poem, which throughout every page abounds in harmonious verses and excellent moral sentiments. Some of the lines on "the Effects of Seduction," and "the Maniac Jane," although a familiar subject, are yet worthy of a respectable place in modern poetry.

"'Twas man, deceitful man, with baseness fraught,
And varnish'd tale, the yielding Jenny sought,
And lur'd her from the paths of spotless fame,
To tread the beaten road of public shame;
By passion urg'd, her soul confess'd the love,
Which was at once her joy and bane to prove
The first as short liv'd as the bliss procur'd
The last with frenzied pain to be endur'd.
For still from year to year she feels the smart,
And moans her fault with blood-drops from the heart.
O! monster, when the maid was in thy pow'r,
Could'st thou so basely cull the stainless flow'r!
And after leave it to those stings of fate,
The pangs of conscience, and the world's dire hate?
Could'st thou forget how oft, with honour's tongue,
By thee, the theme of marriage had been sung;
How, urg'd by solemn pledges of thy troth
She yielded all without the nuptial oath;

Yes, gave her character in trust to thee,
And all thy recompense was perfidy."

The storm at night, Ned's reflections, his song founded on a tradition in Dorsetshire, agonies of the dying fish, pious consolation for a "bad haul," lobster's bait, pigging and boiling lobsters, summer storm, sleep of the maniac, winter, and adventures of the smugglers, &c. are related in easy, generally nervous, and sometimes highly poetical verses, which amuse, interest, and not unfrequently instruct. Notes, besides containing several classical illustrations, chiefly of a moral nature, describe with accuracy the methods of fishing for the different kinds of fish, the food of fishermen, and the perilous lives of smugglers. The author discovers traits of native genius, genuine benevolence, and sound principles of morality, with such a diffidence of his own powers as usually accompanies real merit. The Fisher-Boy indeed is one of the most pleasing, instructive, and at the same time cheap poems we have seen since the "Farmer's Boy" appeared.

The Siege of Copenhagen, a Poem, with Notes. By James Grahame. Oliphant and Brown, Edinburgh; Longman. and Co. London, 1808. 4to. pp. 18.

WHILE we give to Mr. Grahame's Muse the just tribute of applause for the poetic merit of this plaintive effusion, we regret that she should be so short-sighted in her political views, as not to see the necessity of the energetic and decisive measure which is the subject of her song. The seizure of the Danish Navy was justified by the impending danger, and by the first law of nature, self-preservation. It was but taking from a bystander, who had shewed too evident a partiality to our insidious and implacable enemy, and over whom our enemy had a controlling influence, the arms which he was ready to seize and turn against us; or which, perhaps, he would have ordered this hollow neutral himself to turn against us. Little more needs now be said on the subject. The wisdom, and promptitude, and decision of the British Government, and the zeal, and gallantry, and humanity of our commanders, on that memorable occasion, have merited and received the applause of a grateful nation, and have, under Providence, been the salvation of the British empire. The calamity, which the Muse so feelingly deplores, it was in the power of the Danish Government to have averted, by a voluntary surrender of the fleet, in deposit, till a definitive treaty of peace. But, if the Crown Prince chose rather to throw himself into the arms of the execrable tyrant of the Continent, than to make common cause with his amiable and illustrious relative and natural ally, in defence of the rights of humanity; was the British Government to blame for consulting its own safety, and for dissipating the gathering storm, which threatened the destruction of this country. Frederick's obstinacy, and well-known bias in favour of France, drove us to acts of hostility, and his unfortunate subjects now reap the fruits of his weak and short-sighted policy. From Buona-

parté's perfidious and villanous treatment of his faithful and unoffending ally, the King of Spain, let this dupe of the Corsican's artifice, this minion of his deceitful favour, anticipate the fate which may, at no very distant period, reward his devotion to his honourable and conscientious Protector, and his too easy credulity. We shall only add, that, if the Danish Navy had fallen into the hands of our enemy, and been employed, in conjunction with the navies of the other Northern Powers, as was intended by the secret articles of Tilsit, (for Sweden was to be forced into this formidable Confederacy,) to convey a hostile army to the British Isles, Mr. Grahame might now have a subject of lamentation for his morbid Muse, which would more nearly concern him; which would call forth all her pathetic powers, till

> Her very eyes weep blood, and every groan
> She heaves is big with horror;

the sacking of Edinburgh! Then would the motto prefixed to the present mournful ditty apply with double force; (for we should not expect to be treated with so much humanity by an enemy inured to cruelty, rapine, and massacre, and whose course is invariably marked with devastation and blood;)

> Quis cladem illius noctis, quis funera fando
> Explicet; aut possit lacrymis aequare labores?

The Notes consist chiefly of extracts from a letter from a merchant at Copenhagen during the siege, containing an exaggerated account of the damage done to the city, and of the loss of the inhabitants.

We subjoin a short extract as a specimen of the poem;

> Close to each mother cower an infant ring,
> Or round her neck in frenzied terror cling;
> Ah, refuge vain! on iron pinions sped,
> The heaved volcano tracks the heavens with red,
> Resistless on the fated roof descends,
> Crashing from floor to floor, its passage rends,
> Till stopt at last, it darts presaging fire,
> (Dread pause of fate!) then bursts with havoc dire.
> The mother, safe, looks round in horror wild,
> And, lifting from the ground her darling child,
> Frantic beholds two sightless eyeballs roll,
> Where beamed those orbs, that spake a seraph soul.
> Another's limbs lie quivering in their blood,
> While hissing fragments drink the reeking flood.
> And now on every side rise sights of woe;
> Here instant death, there lingeringly slow.
> In yonder roofless dwelling, mark the blaze,
> That round the cradled infant lambent plays,
> And see the little arms outstretched for aid;
> Alas, thy watchful mother low is laid!
> Meantime the father, in the hottest fight,
> Oft backward looks upon the dreadful sight,

Which still he trusts surmounts some lofty dome,
As yet far distant from his humble home;
And still he hopes to see the infant smile,
Whose wicker couch is now its funeral pile.

This passage is not less happily fancied than executed.

Home, a Poem. Second Edition, corrected and enlarged. pp. 175. Small 8vo. 6s. Murdell and Co. Edinburgh; Vernor and Hood, and Cradock and Joy, London, 1808.

IT were impossible perhaps to select a fairer, or more fascinating theme, for the exertion of poetic talent; for where is there a bosom it cannot warm, a fancy it does not elevate? On all classes, and distinctions of human beings, it acts with powerful, and magic influence. The love of "Home" is even a *passion* clinging to the heart through every period of existence, and surviving almost every other attachment; for, even in death,—to repose at "Home," has been the wish, and even the prayer, of thousands whose lives have been passed in exile from its well remembered enjoyments.

"And as an Hare whom hounds and horns pursue
Pants to the place from whence at first he flew,
I still had hopes, my long vexations past,
Here to return—and die at home at last."

Whether the author of this Poem, has done the subject all the justice of which it is susceptible, we will not pretend to decide; much must depend on the taste of the reader, and the effect it may have on his individual feeling, as, the sentiments appear more or less in unison with his own; for though the charm is universal, its varied features may be differently appreciated; and as the Poet touches the mainspring of the heart, or slightly awakens the affections, the works will be enthusiastically admired, or coldly approved. So in a beautiful garden, where nature and taste have combined, to form a rural paradise, some will prefer the close retreat, fitted for Love, or Contemplation; and others the open space, where light, and warmth, wake to perfection every blushing blossom; and, in proportion as the *home* we love, or have lost, was irradiated by the Sun of content and prosperity, or saddened by the pensive shadowings of care, the writer will appear too tame, or too vivid. We must therefore principally consider it with respect to its poetic merit, and the general turn of its sentiments and composition; and here we find much to admire. "A faultless work the world ne'er saw," and that before us has many blemishes, intermingled with many beauties, of this the writer appears to be

aware, as he says, in his very long preface, "Not the most austere critic can be more sensible than I am, of many of its imperfections"—the question naturally arises after this confession, why did he not study, ere he gave it to the world, to repair those defects of which he avows a consciousness? and this we think he might have done, instead of labouring to excuse them, through several subsequent pages—he has done, so well, that we conceive he might have done, better, and thereby defied criticism, and precluded the necessity of "apology."

He also deprecates the charge of deliberate "plagiarism," with a playful allusion to the logic of Fluellen; he admits at the same time that his efforts to examine every passage which, upon perusal, appeared to be the property of another, may not have proved uniformly successful.—It is rather, however, in the complexion of the sentiments, and turn of expression, than in any direct plagiarisms, that we have the features; we trace many of our favourites:—of Goldsmith and Polwhele, in particular. The opening lines, forcibly bring the "Deserted Village" to recollection, and if not equal, in beauty, are still highly poetic and pleasing.

"Beloved Clydesdale! Thy green woods are sweet,
When Spring and Summer wreathed with May-flowers, meet;
Sweet are thy swelling hills in light arrayed,
Thy glens, the haunts of solitude and shade;
Thy streamlets gently murmuring, and the bloom
Showered on their winding banks;—but sweeter Home,
Home!—There are pleasures undebased by art,
Endearment, where deceptions has no part,
Treasures that fortune is too poor to give:
Elsewhere I life endure; in Home I truly live."

The author proceeds in the delineation of Home-delights; the pleasure of revisiting it after long absence; the little disappointments arising from change of scenery; and the fascinations which memory throws over remaining objects; and he introduces the peculiar beauties of his own beloved residence, and the joys resulting from domestic happiness, and from an union with the choice of his heart.

"For I have gained an Home in which combine
Thy treasures, Love, and Independence, thine;—
Rest, competence, and one, whose faith alone
Would charm, were competence and rest unknown;
All sheltered, whispers hope, from fortune's blast,
And dearer from the sense of evils past.
Seat of delights, that love and grace endear,
Love free from doubt, and peace unstained by fear;

Thou better Eden, by the chastening sword
Of heavenly power, denied not, but restored—
Hail, Paradise of Soul! Among thy blooms,
One, not untaught by ills to prize them, comes.
Here let me pause, a more than passing guest,
Here share, thro' lengthened life, thy soothing rest
And,—far from me ambition, avarice driven,—
Partake, unbought by death, the joys of heaven."

" Seat of my joys! In thee my soul shall prove
The bliss, unpoisoned by the griefs, of love;
From Emma's glance the fiends of care depart,
While seraphs bending own her sister heart.
In thy retreats, her radiance, virtue pours,
Hope's everlasting spring awakes her flowers;
No blasts of anger or caprice destroy
The opening blossoms of domestic joy,
No clouds of coldness or disgust arise,
Thy fields to sadden or obscure thy skies."

Our author seems truly to feel the blessings which he describes, and his invitation, to those who have taste to enjoy them, has very considerable merit.

————" but You, whom feeling warms,
Awake to love, alive to nature's charms;
Who with delight the brightening landscape view,
Where Spring's fair tribes their fragrant lives renew;
Who, thrilled, the deeds of worth and valour hear,
While rapture pours th' involuntary tear;
Friends of my soul,—ye more than brothers, come,
And share with me the blameless joys of Home.

" Seat of my joys! in thy fair circle rest
Each hope, each wish that swells this throbbing breast.
The world, and all its hollow raptures tried,
As quicksands false, and changeful as the tide,—
Can aught allure me from this dear retreat,
Pain to solicit, and insure regret?
Those exhalations that amid the night,
Seduce the traveller with their mimic light,
Are not more transitory, more untrue,
Then the delights, misnamed, that men pursue;
Yet, yet to meteor-lights their trust is given,
And scorned the guiding beam that shoots from heaven.

" Offspring of earth! by self-made suffering torn,
Scorned, did not pity check the smile of scorn;
Why will you chace, exposed to countless harms,
False bliss, while real rapture courts your arms?
Why seek, where Lapland spreads her cheerless snows
The heath-flower, while your gardens boast the rose?
Ah learn, ere hopeless anguish blanch your cheek,
How vain, how joyless, are the joys you seek!"

The story of Edwin is interesting, and the moral drawn from it has much truth, namely—that rank and riches are not essential, to wedded felicity, still as *love alone*, has too often been proved, unsubstantial diet, the author should at least have bestowed a competence, on the hero of his tale, who had decided that it would be base, to make his Agnes a sharer of his ruined state.

" For canst thou o'er her heart thy power employ?—
Build on her sufferings thy contracted joy?
Snatch from the garden's warmth her opening bloom,
And plant her in the circle of the tomb?
So deems he—' Selfish transports far above
My soul pays homage to an holier love:
Can rapture reach me from an anguished breast?
Can I know bliss, if Agnes be unblest?"

He returns however shipwrecked, and as poor as when he left her; yet, his tone is altered, and he exclaims

" The frantic chace of riches I disclaim;
Love needs them not, to feed his holy flame.
Love needs them not. Let Fortune's gifts depart.
Himself suffices to a faithful heart."

Perhaps it may be said, that he derived wisdom from experience, or that " Second thoughts are best," at all events his female readers will not fail to find some excuse for him.

The assertion, that " the happiness of Home" is endeared by long possession, is most certainly true, and will be felt by every well-regulated mind, by which the objects, once proved to be of intrinsic, and sterling value, will be more fondly appreciated as they are longer and better known. 'Tis only the sickly fancy, and the unsound judgment, that demand a changing scene, and variety of enjoyment; the unsophisticated heart of man requires—its counterpart, and competence; possessing these, it is more than satisfied, it is blest! The earth becomes a paradise to the possessor of such a heart, and as he lives without guilt, he returns to the bosom of his Maker, without dread.

The writer's description of the alleviations experienced in sickness, from the care and tenderness of the partner of life; and the eulogium on woman, that follows it, will be perused with pleasure, by all who have had the good fortune to prove them; and with envy, by those who have yet been deprived of their soul-cheering advantages.

" Sickness or Pain! Do they our Home invade,
As erst their Sire polluted Eden's shade?—
No mercenary stranger loiters near,
Bribed to cold kindness, taught to drop the tear

That never held communion with the heart:
The hand of Love performs each tender part;
The pillow smoothes, the draught, the cordial brings,
And steals from Anguish, unaware, his stings.
The sigh scarce formed, her watchful glance descries,
Th' unspoken wish is open to her eyes;
And all the virtues, that in happier hours
We praised, but coldly praised,—half-hid their powers;
Nor with the charms and port of Angels move,
And boundless admiration join to love.
Such good from evil springs.—So where aspires
Etna, dread monarch of volcanic fires,
Nursed by their warmth, the flow'rets sweeter breathe,
More beateous bloom, than on the plains beneath,
The olive's gifts, the orchard's blushing train,
The purple treasures of the vineyards reign,
A richer flavour boast, a brighter glow,
Won from the fiery gulph that boils below.
Home boasts, where Woman dwells, its highest charms;
Then gaiety illumes it, kindness warms.
Formed to delight us! Even in lands a prey
To crimes, that, hidden elsewhere, brave the day,
Humanity, by savage man repress'd,
Th' asylum finds of woman's gentle breast.
Just to her virtues, Heaven, while it bestow'd
On man a splendid ill, ambition's load,
Or bade him deserts range, or plow the main,
To woman destined the domestic reign.
Yes, Fairest, if the Cytherean zone
Ye wear, and build on gentleness your throne,
Home is your empire,—empire well deserved,
Won by the power of pleasing, and preserved.
When man, sore-anguished by the ills of life,
By folly teized, or agonized by strife,
Enters his home, and meets your smile of peace,
Your eye of welcome, all his troubles cease;
Nay when remembered, make his pleasure more,
As recollected storms, when safe on shore."

We fear the assertion contained in the following lines, is rather a beautiful fiction, or theory, than an experienced reality; for however favoured by fortune and domestic felicity, on every human bosom, we are inclined to fear, the "cares of the world" will at times inflict a pain, which though soothed, and eventually healed, by contrasted blessings, will be severe, even if transient.

" Our path with roses, though Affection strews,
Intrude not the world's cares on our repose?
No never———

But here, though Discord no admission find,
Nor Envy taint the soundness of the mind;
Though Hate and Rage, those demons dare not come
Within the magic circle of our home;
Shun we our kind? the stranger from afar,
The human fragments half-redeemed from war,
The pale forms shattered by disease and pain,
Shall never at our gate implore in vain:
My Emma's eye shall pity their distress:
Her voice shall soothe them, and her bounty bless."

An affecting narrative of the miseries caused by impressing a mariner on his return from a long voyage, is too painful for contemplation; we hope fiction alone guided the author's pen, and sincerely believe the "Tygers," he paints in such odious colours, are but the monsters of prolific fancy; an imperious duty, sometimes may demand painful coercion, but—*savage cruelty*—is no characteristic of a British sailor.

The Frenzy induced by a dreadful and sudden privation of all the Comforts of Home, and its pitiable consequence, is well, and touchingly, described.

"Unhappy mother! Parent, wife no more:—
Sure death befriends thee, and thy woes are o'er.
Ah, no! she breathes, and Memory comes again,
Cruel, to open every source of pain.
She sees her Home,—that Home so lately blest,
Where joy was found a never failing guest;—
That cherish'd Home, which bore in every part
Memorials dear to her delighted heart;—
She sees that Home, low levelled with the clay,
Th' unsated flames still lingering o'er their prey;
She sees,—and starts with speechless horror wild,—
Her husband ever dear, her darling child;—
At that dread sight endurance bursts in twain,
And phrenzy revels in her burning brain;
She grasps the steel, that pierced her husband's side,
And finds the death unpitying foes denied.
Oh guiltless death, which—every stain above,—
Virtue might praise, and Piety approve:
Th' accusing angel saw, but blame represt,
And heaven received her to its sainted rest."

As we have thus copiously dwelt on the more pleasing parts of this Poem, our duty demands some notice of its defects. The Poet's love of *liberty* has betrayed him into occasional *licentiousness*. The following passage will suffice to demonstrate the justice of our observation.—

"Delusive thought! Can truth's pure beams pervade
Th' eternal smoke that wraps a throne in shade,—

A smoke, which flattery's censer still supplies,
Which blinds the quick-eyed and confounds the wise?
Humanity, in life's sequestered vales
Nursed with pure dews, caressed by fanning gales,
In vernal beauty blooms, but, tender flower,
Fades in the poisoned atmosphere of power.
If blessings to diffuse transcends your will,
Sure 'tis less arduous to abstain from ill.
Ah, by the pangs of slavery's galling chain,
By tears for fathers, husbands, children, slain,
Attend to Misery's sad and strong appeal,
Shew ye have hearts not hardened quite to steel,
Arrest the arm that lifts Oppression's rod,
And merit once th' approving look of God.

" If Virtue's voice, if Pity's accents fail,
Let awe of fearful recompence prevail.
Though long Endurance bowed his neck to wrong,
And Vengeance, often called on, slumbered long,
Have they not risen the haughty to confound,
Spurned proudest thrones, and dashed them to the ground?
The unregarded vapours that arise
When noontide glows, and viewless, seeks the skies;
Condensed, may form of clouds the dark array,
Seize heaven's bright fields, expel the trembling day,
Sweep with black pinions o'er the world beneath,
And pour on palaces dismay and death."

This, in prose, would be *declamation*; in verse, it is *rant*.—The Poet should remember, that the inculcation of good principles, and, above all, a rigid regard to truth, on serious subjects, is as much *his* duty, as it is that of a prose-writer. When he panegyrizes " th' *intrepid Statesman*, LAUDERDALE," " *the Erskines not by eloquence alone exalted*," and " *ever-honoured Fox*," who we are called upon to " *lament as the* GOOD *lament the* GOOD," we do not quarrel with him for his praise of these his favourites; but we censure him for the dereliction of his own avowed principles of *Virtue* and *Patriotism*; and for his gross inconsistency, as *two*, at least, of these objects of his panegyric, courted the very species of Tyrants, whom he so strongly reprobates; and sought to lay the Honour of this " land of liberty" at the feet of France, the seat of Despotism, Violence, and Blood.—One of them too, forsook his " Home," and purchased, with its produce, the fruits of Confiscation and Plunder, in a foreign land.—We must apply to him his own observation;

" Dark clouds at times obscure his rays."

For in many passages the sense is indistinct. We instance the following—

" *No blooms delight in that sad region rears,*
Whose streams are blood, whose dew the orphan tears." p. 46.

" *Hence ye* [*you*] *they call,* whom conscious guilt defiles,
Spring blooms in vain for you, and summer smiles." p. 57.

" 'Tis done, the Deep as *satiated* with prey,
Melts in complacent smiles his rage away." p. 86.

" With equal rage assailed, the *Clay-built bower*
Scarce tempting rapine sinks beneath his power." p. 116.

Many of the lines, too, are tame and prosaic. These are however faults, which a careful hand would have rectified, and herein the author is most blameable, because they are visibly dependent on his will. The volume closes with some detached pieces, which, however, are more pleasing, than original—" the Tomb of my Fathers" in particular bears such close resemblance to Campbell's " *House of my Fore-fathers,*" that it must be visible to every one, who has ever read that beautiful little poem. We agree with the Author, " that it is not always possible to reject the expressions and thoughts of those that have gone before him," but we contend—that where imitation is so palpable, a writer must be content to forego all claim to originality of idea.

NOVELS.

The Hour of Trial: a Tale. By MARY ANNE NERI; Author of The Eve of San Pietro. 3 vols. 12mo. Longman and Co. 1808.

THIS is an interesting story told in very pleasing language, and in many parts the sentiments are just and appropriate.

The Author appears to have had the intention of shewing, that the purest life, of which mortals are capable, cannot insure happiness, but that sorrow from the cradle, to the grave, may equally attend the virtuous, as well as the sinful character, and that in a better world alone we are to look for peace, and exemption from suffering. Although this may be a truth, it is a melancholy one; and the picture is rather calculated to deaden the energies, and excite desponding thoughts in the minds of youth, than to offer them the amusement for which they turn the pages of a Novel, or the incentive to the noble and proper action which example may afford. Sunk as the species are from their original perfection, the All-wise and beneficent ruler of events has by no means devoted them to a cheerless pilgrimage through scenes of unvarying sorrow, but rather has left every man the carver of his own destiny, to a certain point, and while placed in a world of trial and warfare, he is not left unaided, and unprotected, since reason, religion,

and fortitude, ever augmenting as it is called into action, were given him, for his directors through the present scene, and his guides to eternal felicity. Rarely do great and irremediable misfortunes occur to human beings, that may not be traced back to their deviation from the paths marked out by their conductors; that such deviation should insure its own punishment, is consistent with justice, and also with the mercy of that divine Teacher, who by experience would lead his creatures to wisdom, purity, and himself.

Perfect happiness, in this world, most certainly was never designed, but a thousand comforts, a thousand pleasures await the virtuous even here—for him, this fair earth blooms with resplendent beauty,—and the stores of nature are unfolded to his research; with raptured gratitude he views the heritage a bounteous God has given him, and feels the sacred flame of devotion lift him to its essence; his heart expands with universal benevolence, his eye beams hope and his lips open alone to the dictates of peace and charity. True the cares of the world, and the vexings of the wicked, sometimes disturb the quiet of his spirit; but, where the mind is firm, these are, but as the teizings of the Insect trible, or as clouds rolling round the base of a column, whose head soars to the rays of a meridian sun. We think the Author has not enough attended to these truths; and though she has written a pathetic tragedy, her victims are not properly chosen, nor the rules of Poetical justice sufficiently observed. The Amiable St. Justin, eminently good, is in every turn of his fate as greatly unfortunate; through life and in death, he is unhappy; yet no error is ascribed to him, no imputed fault shuts him from the love and care of providence; still he suffers, in every state, in every dear connection; lingers in unwaried sadness, and dies without one ray of consolation appearing to shine on his departing hour! The fate of Constance and De Montford is still more disastrous, and the catastrophe is at once dreadful and unnecessary; it is also somewhat unnatural, and includes a censure on Courts of Justice, which we hope, no circumstance in real life has ever sanctioned; it is not perhaps absolutely necessary for a female writer to be learned in the law, but when she brings her characters before those awful tribunals, which decide on life and death she should be careful, that all deviations from usual practice, should be on the side of equity, that so, the sword of safety, may be preserved from even an imputed stain. On the whole, though entertained by the perusal of this work, we conceive, a different termination of the history would have been more gratifying to every class of readers; The *preparation* for the execution of "De Montford" would sufficiently have awakened sensibility, and by a proper acquittal, in the critical moment, his restoration to his heroic wife, and his elevation to his proper rank and station, would have been impressive, and exemplified in the goodness and power of that Being, whom it is our duty to believe, is ever watchful over persecuted innocence. The Author has, however, preferred to represent a climax

of horror; and we drop the book with the sensation of terror, pity, and regret, not unmixed with disappointment.

The character of the Marquis, we fear is not uncommon, for, one improper bias may render the most splendid advantages of beauty, birth, or fortune, snares to their possessor, and destructive to all within his sphere of action. The evils, which spring from unrestrained ambition, have often employed the pen of the Historian, and the Poet; but our Author has outstriped them all, in her delineation of "The Abbè le Mar." We trust, for the honour of poor human nature, that such a monster, never disgraced the earth, and that it is only a horrid phantom of the writer's brain, which is too dark and too atrocious, for sober contemplation; it is the portrait of a demon, and not that of a human being, gifted with that "spark etherial, sullied, and absorbed, *yet still divine.*" As a specimen of the language we subjoin the following portraits.

"De Montford sat in gloomy meditation by the body of his friend." It would have been the impulse of a common mind, to have hastened from the scene of death, and at such a time to have preferred the society of the most untaught being, to solitude, or the indulgence of dreadful and oppressive reflections.

"But De Montford had not common mind; of so refined a nature were the qualities of which his was composed, and so peculiar the habits of thinking inspired by his solitary mode of life and education, that while an ordinary observer would have been at a loss to comprehend the extent and power of his understanding, the moralist would have been equally embarrassed to determine whether there were most to hope for, or to fear in his character. His passions were impetuous, his feelings bold and ardent; yet withal there was a gentleness and tenderness of heart so winning and attractive, that the interest excited by the sweetness of his manners, and the beauty of his person, was strengthened by a knowledge of those sentiments which gave fire to his eye, and communicated harmony to his voice. There were, however, such various impulses in his composition, and so exquisite were alike his ideas of happiness or misery, that with an inclination to attach too much of importance to the one, and of poignancy to the other, it was more than probable he would be either fated to endure the gloomy despondence of a discontented spirit, or to be hurried into that vortex of ruinous dissipation into which a too powerful susceptibility of pleasure was likely to ensnare him. He was generous in the extreme, but violent in his resentments, credulous, and easily deceived by plausible appearances, and, above all, so warm in his notions of friendship and affection, that the well-affected semblance of either would be likely to lead him against his judgment, and stifle those principles of rectitude which had been the earliest lessons of his youth. Such also was his pride, that a sense of insignificence was the most galling to his spirit; and to be unknown, and to remain inactive, the greatest misfortune he could know. Erring however, as the young De Montford had seemed at various times to St. Justin, there was something irresistible even in his

failings, and while he laboured to correct them with unremitting care, he could not but acknowledge, that there was more to admire and love in such a character, than in that of the most "faultless monster" the romance of a poet ever pictured.

"Often had the fancy of De Montford, lingered with delight o'er the fictitious numbers of the poet, embodied the airy form of description, and dwelt with inspired tenderness on the virtues it was supposed to enshrine. But how poor in comparison was what he then experienced, to the vivid feelings of admiration with which he viewed the young and lovely Constance de Balmont. Habited in the simple, though rather superior dress of the peasants of that country, it was evident that she, on whom no one could have gazed with indifference, owed nothing to the want of ornament. Her age was sixteen, and a profusion of dark chesnut hair, partly shaded and partly displayed a bosom of the most perfect symmetry and dazzling whiteness. Her figure was exquisitely formed, and there was something in the whole contour of her person, which, while it looked an Hebe in bloom and loveliness, yet possessed an air of modest dignity that could not fail to inspire the beholder with a sense of worth and superiority."

THE ARTS.

The Cabinet of the Arts; being a New and Universal Drawing Book, forming a Complete System of Drawing, Painting in all its Branches, Etching, Engraving, Perspective, Projection, and Surveying, with all their various and appendant parts, containing the whole Theory and Practice of the Fine Arts in general, from the first Elements to the most finished Principles, displaying in the most familiar manner the whole Rudiments of Imitation, Design, Disposition, Invention and Deception. Illustrated with 67 elegant Engravings. To which is added an Appendix, containing several curious and useful Miscellaneous Articles. By T. Hodson, author of "the Accomplished Tutor," and J. Dougall. pp. 376, 4to. £2 5*s.* plain, £3 10*s.* coloured. Cradock and Joy.

THE endless multiplicity of drawing-books, makes us turn with contempt from every thing assuming that hackneyed title. There is not however we believe one of the numerous works on this subject, which can be considered as a complete treatise, teaching the art of drawing, painting, etching, engraving, mezzotinto and aquatinta, preparation of colours, perspective, projection, surveying by land or sea, mapping, varnishing, japanning, gilding and silvering, like this "Cabinet of the Arts" before us. The talents of Mr. Hodson are already well known by his "Accomplished Tutor," a very useful work; utility indeed appears to be the principal characteristic of his writings, and it is not less so in the present than in his former works. The authors appear to have very judiciously combined something of science with their profes-

sional observations and instructions, in doing which they have produced a treatise which will be read with interest and advantage, not merely by artists and persons wishing to acquire some practical knowledge of painting, but all who desire to possess a general and and accurate knowledge of human nature. It has been often remarked that painters are good physiognomists, and their quickness of observation has excited both surprise and envy; now whoever wishes to possess these desirable acquirements without becoming a practical painter, should study attentively and profoundly the directions and observations given by our authors. The science of the painter is a proper and necessary knowledge for all classes of mankind; but dexterity in the art is necessary only to the artist. Those who affect to be amateurs and connoiseurs of the arts without having scientifically studied the general principles on which they are founded and directed, (and there is not a few of those who think intuitive knowledge sufficient) must frequently expose themselves not only to the ridicule of artists, but to the contempt of better informed persons, who pursue knowledge for its own sake in whatever shape it may appear, or by whatever means it may be acquired. To the latter description of inquirers this volume will be particularly acceptable, as it combines in a considerable degree the abstract and the practical principles of the art with the philosophy of painting. This is not confined to one branch, such as the anatomical description of the human body, which is rendered very familiar and very accurate; nor to the passions of the mind as expressed in the countenance, which is another branch of knowledge equally attractive and important; but also to the manners and customs of nations, and the operations of of the passions in the human heart. The following remarks on *expression* will shew something of the authors' manner.

"Numerous and various have been the disputes concerning the seat of the soul: her operations and expressions are however more manifest. The eyes are her principal index: it is through these she speaks, and in these we discover her various cogitations. Next to these the mouth and eye-brows are her interpreters; and however they may be controuled by habit or affectation, they will not, upon all occasions, preserve perfect neutrality. In the most reserved countenance, and where the passion is artfully endeavoured to be concealed, the eye-brows, or the line just above them, will often betray the latent anger of the mind, when the person uses his utmost endeavours to conceal his emotion. This feature, by the different poets and delineators of the human passions, has been defined as the seat of almost every emotion of the soul. Homer makes the eye-brows the seat of majesty; Virgil, of dejection; Horace, of modesty; and Juvenal of pride; this diversity of opinion arises from the active part this member takes in all the offices of expression. If it be enquired which of the passions tend to the increase or defect of beauty, it may, in general be answered, that all those of the tender and benevolent nature have the former effect; and those of the cruel and unnatural kind the latter; pre-

mising at the same time, that the moderate kind of passions are here understood; for the most extreme expressions are hurtful to the graces, and all excess is deformity; thus an excessive joy may be too boisterous to be pleasing. In some female faces a certain degree of grief gives an inexpressible languishing charm to the countenance; but the most charming effect of the passions, that can possibly be conceived or expressed by the pencil, is that produced by a judicious mixture of modesty, sensibility, and sweetness; each of these passions, separately considered, has a pleasing effect on the countenance; but when united in such a manner, as either to enliven or correct each other, they give such a beautiful attraction to a pretty face, as is not to be expressed by any other of the passions, separately or jointly. Of these in a female face, (for in that sex expression has the greatest effect) modesty should in general be the most predominant."

Speaking of the various opinions and notions of beauty, the authors remark: "This diversity of sentiment is a wise dispensation of the Author of our nature: it renders the peevish animal, man, discontented in every other respect, in general highly pleased with himself; and also prevents the devastation and universal destruction which would ensue from a perfect unanimity of opinion with regard to the objects of greater beauty. It creates a sort of universal beauty, greatly enlarges its objects, and offers to every one that which may best suit his taste." The observations are not less judicious and more animated on the frivolous changes of dress, and the empire of fashion, which however fugitive and ridiculous they may appear in the eye of the philosopher, never fail to furnish the painter with some excellent hints for the disposition of drapery, and for the display of that dress which in all ages and all times gives effect to the natural beauty of his subject. The article on *Costume* is one of the fullest and most rational which we have seen; it wisely aims at uniting both moral and physical excellence, without which there is indeed no beauty. After indicating numerous deviations from historical truth and fact by the first masters, the editors observe,

"There is still one other breach of costume, however common among painters, more offensive and inexcusable than any thing hitherto noticed; that is, the perpetual and unnecessary display of the naked figure. This is not the place to inquire whether more skill is displayed in painting the human body clothed or unclothed: but if the persons introduced in any picture are exhibited more naked than can be justified by the probability of the times, persons, places, or other circumstances, this manner of treating the subject is a breach of the costume proportional to the deviation. This fault, however, is so common, and authorized by the example of many of the most eminent artists, that it is hardly noticed, when compared with the more violent offences against science itself, as well as against morality, which have been the opprobrium of the art of painting in every stage of its progress."

We might extract many more remarks which evince the good sense, moral principles and good taste of the writers, but what we have already noticed fully justifies us in recommending it to the attention of parents and youth, who are in no danger of imbibing any corrupting ideas from this work; a recommendation much more rare and more important than is generally supposed. It would indeed be unjust to censure indiscriminately the moral principles of painters, yet it must be confessed that their irregularities are more numerous than those of any other class, and that many of them must be ascribed either to the disgraceful practice of their art above alluded to, or to the licentious principles imbibed with their studies. This is perhaps the reason why so many artists are wholly incapable of painting the portrait of a modest woman; and so intimately is good taste and moral purity allied, that nothing is more common than to see portraits of virtuous females exhibiting meritricious blandishments, which the artist confounded with the gracefulness of conscious virtue. Some professors paint to our passions, others to our reason; the former are mechanics, the latter are artists. Upon the whole Messrs. Hodson and Dougall's "Cabinet of the Arts" is unquestionably the most complete and most rational treatise on drawing, painting, engraving, and the arts of design, that has hitherto appeared. The plates are very numerous and well executed, and represent the various species of etching, mezzotinto, aquatinto, and high finished engravings. The designs of human figures, animals, vegetables, landscapes, architecture, and anatomy, are from the best masters, both ancient and modern; and the whole work contains a vast variety of curious and interesting information.

Antiquarian and Topographical Cabinet, containing a Series of elegant Views of the most interesting Objects of Curiosity in Great Britain; accompanied with Letter-press Descriptions. Vol. III. Small 8vo. 50 plates 15s. Clarke, 1808.

WE have already noticed the first and second volume of this pleasing and curious little work, and we are gratified to find that the authors, Messrs. Storer and Greig, evince a laudable spirit in return for the very general approbation which their work has received. The same taste is displayed in the choice of interesting subjects which either amuse or interest the feelings; but what is more creditable to the publishers, is that we perceive their engravings are generally executed with greater care, and many of those in this third volume discover higher finishing and more delicacy than in some of the preceding ones. The following account of the poet Scott's Grotto, Amwell, Herts, is novel.

"This Grotto, which is esteemed one of the greatest curiosities in the county, was designed and constructed about the year 1766, by the late John Scott, a poet of considerable eminence. Much of the manual labour in this operation, he observes in a letter to a friend, fell to his own share; for he was under the necessity of

encouraging his rustic assistants by marching before them with a pick-axe, like a pioneer, to dig the excavation which was made under the side of a hill in his garden. The grotto consists of several apartments, and is composed of many rare and valuable shells, fossils, spars, &c. When illuminated, as it may be at a few minutes notice, by means of a chandelier, it presents a scene of inconceivable beauty. Dr. Johnson, on being led to it by his friend Scott, was so struck with its appearance, that he pronounced it *Fairy-Hall*, and said, alluding to the grounds through which he had passed, that "none but a poet could have made such a garden." The grotto is well described by Scott, in an epistle called "The Garden," published with his other poems:

'Where 'midst thick oaks, the subterraneous way
To the arch'd grot admits a feeble ray;
Where glassy pebbles pave the varied floors,
And rough flint walls are deck'd with shells and ores.'

"A book was formerly kept here for the signatures of visitors; this is now in the possession of the proprietor of the estate, John Hooper, Esq. who married the poet's only daughter. Among the names are those of many noble personages, foreigners as well as natives; this book contains, besides the signatures, many couplets and verses extempore. Some lines by Mr. Park, an intimate friend of Scott's are particularly worthy of notice. The Grotto is still kept in excellent order by Mr. Hooper; and though it does not accord with his system of retirement to admit of too frequent visits, yet he is not averse to gratifying occasionally the curiosity of persons of taste and discernment."

Among the curiosities in this elegant little volume must be ranked the "Druidical Stones, Stenhouse," in the Orkneys, which are supposed to have represented equatorial circles for astronomical observations.

Catalogue Raisoné of the Pictures belonging to the Most Hon. [*Noble*] *the Marquis of Stafford, in the Gallery of Cleveland House, comprising a List of the Pictures, with illustrative Anecdotes, and descriptive Accounts of the Execution, Composition, and characteristic Merits of the principal Paintings.* By John Britton, F. S. A. pp. 164, 8vo. 7s. Longman and Co. 1808.

Mr. BRITTON urges the plea of "a long series of illness," as an apology for any defects which may appear in this, volume, and however unsatisfactory it may be considered as a reason we believe few will doubt its efficiency as a cause; but as we would be considered in the strictest sense of the word, "liberal critics," we shall "judge the present production more by the dictates of mercy, than the laws of justice," as we know the author is not destitute of talents. In his preface he slightly hints at reasons for not exposing picture galleries to the observation of the public: we shall extract his words.

"The nobility and gentry of England have long borne the reproach of foreigners, and of the native literati in general, for a selfish and haughty conduct respecting their picture galleries, and collections of curiosities. The complainants say, that the possessors of rare and valuable works of art should give free admission at all times to the curious artist, and to every person of laudable curiosity: and it is further urged that 'they manage these things better in France,' Italy, &c. It must, however, be obvious, that a general system of policy, which may be unexceptionable in one country, *a certain state of society, and with a particular class of people*, would be highly improper in another country essentially different in habits and character. Thus in England, where *ignorance, vulgarity, or something worse, are the characteristics of the lower orders*, and where *frivolity, affectation, and insolence are the leading traits in a class of lounging persons* who haunt most public places, it would be *excess of folly* for gentlemen who possess valuable museums, to give *unlimited admission* to the public. I have the honour of knowing some gentlemen who possess valuable collections of pictures, &c. which they would cheerfully, if they could confidently and without much inconvenience, display to the public. But the *public* of England are not yet *sufficiently advanced in refinement and taste* to appreciate and fully enjoy such indulgencies; certain *restrictions* are *necessary*; and these, if properly constituted and regulated, are as useful and pleasant to the visitor, as to him who grants the favour. It should be recollected that private collections are generally formed for individual gratification [never!], and that a private gentleman is naturally and rationally more disposed to study domestic comfort than to sacrifice it to public curiosity. Whenever, therefore we are freely admitted to examine and study, (without *extravagant taxation*) the valuable repositories of art in the houses of opulent persons, we ought to be thankful."

We did not know that the *public* of England are peculiarly tasteless, rude, ignorant, and vicious as Mr. Britton supposes; still less did we think them *frivolous* and *affected;* we had thought the latter character more particularly *characteristic* (as the author would say) of certain ambitious neighbours. We should therefore recommend it to gentlemen of fortune who have made extensive collections of paintings or other curiosities, to try the experiment; let them not be deterred by the English *populacho* nor their "vulgarity or *something worse;*" let them advertise that their museums are open to the public only whilst that public conducts itself with decorum, and the zeal of the amateurs will be a sufficient guarantee for the safety of the treasures. Should this measure not be sufficient, let them enclose the paintings or other objects of curiosity, so that no violence can be practised on them; but above all, let them not attempt to destroy the independent spirit of Englishmen by inducing them to supplicate for permission to behold their works of art. Perish paintings, sooner than degrade the noble minds of Englishmen into such servile sycophants as

the worthless slaves of Napoleon! The English public may be rude, but it is the rudeness of virtue and genius, which are unknown in the *polished* countries of the arts.

The author had at first proposed to preface this Catalogue with a "concise review of the present state of the Fine Arts in England," but he has deferred it to some future occasion, in order to render it more complete. The question at issue between *artists* and the *patrons* of the arts, respecting patronage, is worthy of serious and dispassionate investigation. "Men of talent, we are told, *loudly* complain of being neglected and despised, whilst those of rank and opulence declare that they are not only disposed to encourage and reward merit, but are *constantly* in the *habit of doing so.*" Perhaps there is much truth in both assertions, however opposite. There is undoubtedly among persons of good taste a great predilection in favour of the ancient artists, which to a certain degree necessarily implies a contempt for the moderns, and so far the living artists may be correct in what relates to their wounded vanity. The numerous collections which are formed and forming of the works of modern artists, still more completely establishes the truth of the patrons' assertion, that "they are constantly in the habit" of encouraging merit. But the fact is, the vanity of artists has never been nor perhaps never will be fully gratified, and they of course have always been a querulous race, who never thought their own genius sufficiently appreciated by the public. Their vanity also impels them to luxuriousness and ostentatious pomp; and a painter, perhaps the son of a peasant or honest tradesmen, is not satisfied with his encouragement, and never ceases railing against the illiberality, parsimony, and want of taste, among his noble or wealthy countrymen, unless he is enabled by the practice of his art to support a retinue and magnificence suitable to a peer of the realm! Let them observe the necessarily industrious and economical lives of the first artists in France and Italy; let them contrast them with their own, and change for ever after from murmurs to grateful praises of that country and its inhabitants, in which their enjoyments are so much greater than in any other.

This Catalogue will be found very convenient to persons visiting the splendid collection of the noble Marquis, whose exemplary liberality in submitting his paintings to public inspection, deserves the thanks of all friends to taste and genius. The regulations necessary to be observed previous to admission, the proper times to apply for tickets of admission, and the season of exhibition, every Wednesday from 12 to 5 o'clock during the months of May, June, and July, are particularly stated. To the volume is added, a ground-plan of Cleveland-house and a view of the New Gallery. The catalogue numbers and names of each painting are regularly mentioned, and as the work is printed on good paper with large margins, persons may write their own remarks against the No. of each picture. Had Mr. B. consulted the *Catalogue Raisonè du Musèe Napoleon,* he would have found many curious particu-

lars respecting paintings which might have suggested to him some new inquiries.

MEDICINE.

An Essay, addressed to Medical Students, on the Importance and Utility of the Profession; and on the urgent necessity there is for them to obtain a more perfect Knowledge of its different Branches, than is acquired by Pupils in general, &c. pp. 77, 12mo. 2s. 6d. Highley, 1808.

THIS is a well meant effusion of an intelligent and well educated practitioner, who is deeply affected with the murderous ignorance of the inferior classes of the medical tribe. It is truly horrible to reflect on the most criminal ignorance which still prevails among great numbers of our apothecaries, men-midwives, and country surgeons, in whose untutored hands the lives of his majesty's subjects are daily exposed to the most eminent perils: that man who can coolly contemplate its destructive effects, must have a sterile mind inured to slaughter. We sincerely wish that all parents who destine their children to the study of medical science or art, and that all students in this profession, would attentively read this little Essay, which, although not distinguished by any brilliance of wit or sentiment, is yet replete with good sense, most salutary advice, and considerable experience in medical tuition. A strict observance of the precepts here inculcated must infallibly produce a good member of society, a skilful practitioner (particularly in surgery, which appears to be the branch contemplated by the writer), and lead to well-founded fame and fortune. There is one hint in this meritorious little tract, which we cannot pass unnoticed; it is, that the legislature should encourage the study of anatomy, by giving up "the bodies of all those whose crimes may bring them to an untimely death," to be *publicly* dissected; and it is justly expected, that "dread of dissection might tend to *lessen* the number of these wretched and unfortunate victims, whom the *frequent examples* of *premature* and *violent death* does not seem to deter from the commission of the most daring and atrocious offences." Humanity, sound policy, and the general interests of society, demanded attention to such a wise and necessary measure. Very great alterations and improvements for the study of anatomy are now making in London, and we doubt not that the legislature, whenever the public theatre of anatomy shall be finished in Lincoln's Inn Fields, will adopt this plan.

Observations on the Egyptian Opthalmia, and Ophthalmia Purulenta, as it has appeared in England. By William Thomas, Member of the Royal College of Surgeons, and Assistant

Surgeon in the Eleventh Royal Veteran Battalion. pp. 59, 8vo. G. Robinson, 1808.

Mr. THOMAS appears a sensible, well-informed and judicious practitioner; he distinguishes the *Egyptian Opthalmia* from the *Ophthalmia Purulenta*; the former he considers the *Chemosis* of the Greeks, and *Ophthalmia Vera* of the Arabians; and the latter the disease which has appeared in this country, and which is generally admitted to arise from specific contagion. It is presumed, however, that "a disease so highly inflammatory as the Egyptian or *Ophthalmia Vera*, in which the secretions are great, may be changed from its simple state by European habits, from their mode of living, being mixed in numbers and crowded into hospitals, after inflammation had taken place; causes which were at all times known to be favourable to the propagation of contagion, and probably did in this instance convert a simple inflammatory disease into a contagious one." The circumstance of military men only being attacked with it, adds something to the probability of this conjecture. Mr. Thomas thinks that the *Ophthalmia Purulenta* is propagated by contact and the other modes of infectious diseases, and that those who were infected only by the medium af the atmosphere suffered it more mildly. The author did not wait till the disease had made such a progress as to occasion a copious effusion of tears; on the contrary, he observed, in the Northampton militia in 1806, to which he was then surgeon, some days before any change took place perceptible to common observers, "a difference in the *caruncula lachrymalis* of the eye infected (as it is rare that both are so in this early stage); it will appear fuller and larger than in its natural state;" this he found "an invariable token of approaching disease." The thickening of the caruncle appeared before any pain or irritation was experienced by the patient; this the author considers as constituting a striking distinction between *Ophthalmia Vera* or Egyptian Ophthalmia, as it appears in that country, and *Ophthalmia Purulenta* in this; the former commencing with fever and increasing with the inflammation of the eyes, while the latter begins with local affection without even head-ach or febrile disposition. As an additional proof that they are two distinct diseases, bleeding in *Ophthalmia Purulenta*, except in peculiar cases of inflammatory diathesis, when it is unavoidable, generally occasions blindness, whereas it is the sovereign remedy in Egyptian Ophthalmia. Mr. Thomas succeeded in curing all his patients (during from five to twelve days) in the Nottingham militia in 1806, and the 11th Royal Veteran Battallion in 1808, by means of frequent ablutions with cold water thrown upon the eyes, (which were never allowed to be rubbed or wiped with cloths) and the following ointment introduced, three or four times a day, into the great canthus of the eye, in order that it might diffuse itself over the whole eye: *R. Ungt. Sperm. Cæti*; 1*oz. Kali ppt.* 1 *scrup. m. Ungt. molle.* In some obstinate cases a litte more kali (nearly double) was added, with the happiest effect; it gave a smarting pain which soon passed

off and cleansed the eye with the effusions of cold water. Tables are subjoined of the number of patients and the duration of their disease in the above corps, and as this disease is evidently contagious in a high degree, we think not only medical men but the nation are indebted to the ingenions and modest efforts of Mr, Thomas.

EDUCATION.

Excerpta ex variis Romanis Poetis, qui in Scholis variùs leguntur, Notulis illustrata, quas collegit in studiosæ Juventutis Usum Johannes Rogers Pitman, A. B. pp. 445, 12mo. Rivington, London, 1808.

THE success, if not the utility, of elegant extracts in all the modern languages, would naturally indicate the propriety of similar works in the ancient. Many such publications, indeed, have already appeared, but they are either by far too copious or too brief: the present collection is therefore better adapted for those *qui ad seriores poetas aliquando divertat*, as the Editor observes, than any thing of the kind hitherto published. The poets whose works Mr. Pitman has culled are Lucretius, Catullus, Propertius, Tibullus, Persius, Seneca, Lucan, Flaccus, S. Italicus, Statius, Martial, Juvenal, Ausonius and Claudian. The extracts, particularly from Martial and Propertius, are sufficiently copious, especially as many of the latter writer's effusions are odious. A very useful appendix is added, consisting of some brief notices of the authors, and of the best editions, translations and commentaries on their works, with extracts from the notes of the best scholiasts. Of Propertius the author very properly remarks, *Sed tamen elegias, cætera egregias, immunda maculat obscænitas, et inanem eruditionis affectationem ubique jactat.* The latter censure will we hope satisfy youth that there is nothing more in this author worthy of their attention, except what is here laid before them. The industry evinced in the compilation of this volume is truly laudable, as the editor has referred, in the Appendix, to almost every work, both ancient and modern, in which the writings of the above poets are examined, translated into English, or criticised; and he as uniformly displays good taste and sound judgment. Upon the whole, we think these *Excerpta* will be found a most useful work in all classical schools for occasional exercises, as they will neither vitiate the taste nor the morals, while they furnish an agreeable variety to the young student.

The Logographic-Emblematical French Spelling-Book: or French Pronunciation made easy. Being a Method by which any Child, four or five Years old, and of ever so slow an Apprehension, although perfectly unacquainted with his Letters, will in a few Months, be enabled to read French fluently, and pronounce it as if he were a Parisian born. To which are added, besides Instructions to enable any Person to put this Method in Practice, and Certificates of the Efficacy of the same, a Systematical Ap-

pendix, justifying its Principles, and likewise Reading-Pieces, of the Composition of the Author, highly interesting, at least for their Novelty. Published by Mr. Lenoir, Professor of the French Language, &c. Third Edition, corrected and considerably improved. pp. 167, 8vo. 7s. 6d. The Author, Barton-Street, Westminster, and Boosey, 1808.

M. LENOIR is a man of genius, whose *Ode Pindarique*, on the glorious struggle of the Spaniards, we noticed in our last Number, as superior to any of the productions in English on the same subject. We have no doubt that his success in teaching language is considerable, as his talents can scarcely be ineffectually occupied in so useful and necessary an employment as education. This Logographic-Emblematical method of spelling consists in shewing children the figures of the different things, the names of which are learned in French, so that by this means English children must acquire a knowledge of that language equally as fast as of their own, or as French children can. As long as the French language is studied the means of acquiring it cannot be rendered too easy, and M. Lenoir's method certainly deserves attention for facilitating its pronunciation. The Emblems amount to 84, which embrace all the difficult sounds in the French language, and which enable children to read French fluently and with a proper pronunciation, although they do not understand the meaning of what they read.

A System of Practical Arithmetic, applicable to the present State of Trade, and Money Transactions, illustrated by numerous Examples under each Rule: for the Use of Schools. By the Rev. J. Joyce, Author of Scientific Dialogues, &c. the Second Edition. pp. 260, 12mo, 3s. 6d. bound. Phillips, 1808.

THIS is the work, we presume, which is advertized in the news-papers under the delusive title of "The Arithmetic of Real Life," which attracted our attention, supposing it to be a work on Annuities, and Life-Insurances, &c. It is, however, the "Arithmetic of Real Business," and contains a great variety of useful and necessary information to all persons engaged in trade or commerce. To all the usual rules of Arithmetic in such works it adds some historical facts, and comparisons of measures in different countries which are curious and interesting to scholars. The author is wrong, however, in making the Scottish and Irish mile the same length, when in fact they are as 13 to 14, 6½ yards being a Scotch perch, and 7 an Irish one. Much important information is communicated with great perspicuity in few words on the nature of dealing in the stocks and funded property, and the author has very properly introduced the use of logarithms into commercial accounts. Tables of the value of leases, reversions, life annuities, &c.; In a word, Mr. Joyce's "System of Practical Arithmetic," is unquestionably one of the most complete and most useful for schools, which has hitherto been published. The author intends to publish a key to this work, in which the New Annuity Act will be noticed, to which will be subjoined a

"Practical System of Mental Arithmetic." He appears well qualified for such a task.

An Introduction to Angus's Vocabulary and Fulton's Dictionary; with Lessons for Reading, Spelling, &c. By William Angus, A. M. Vernor and Hood. London, 1808.

NEARLY twenty years ago Mr. Fulton of Edinburgh published a system of Notation and Orthoëpy, with a view to assist the youth of North Britain in the acquisition of a uniform and correct pronunciation of the English language. Its principal merit consisted in its simplicity, a property, it will be acknowledged, paramount to every other in a book designed for the use of schools. Mr. Angus has followed out the principles of Mr. Fulton's plan, and in some instances, improved upon it; as far, at least as Mr. F. developed that plan in the first edition of his Dictionary.

This Introduction possesses all the qualities of the Vocabulary itself which we so lately noticed and recommended*. We highly approve of the plan which the author has adopted of composing his Vocabulary from the lessons, as he thereby affords his pupils a ready key to the pronunciation of every difficult word which they contain; and, as it is our proudest office to patronize whatever tends to promote the highest interests of human beings, we must mention, that Mr. Angus, in the selection of these lessons, has not only calculated for the improvement of taste, but also for the implantation of the best principles, and the best dispositions.

DIVINITY.

A Discourse on the Being and Existence of God (as discoverable by natural unprejudiced Reason;) intended as a popular Antidote against the pernicious influences of Modern Infidelity. By the Rev. Christopher Hodgson, LL. B. Rector of Marholm, Northamptonshire, and formerly of Pembroke-Hall, Cambridge. pp. 23. 8vo. 1s. 6d. Rivingtons, 1808.

THIS is one of those tracts which deserves, and ought, to be printed and circulated gratuitously among the poor, or at least at a very moderate expence which almost all of them could afford. It does equal credit to Mr. H's head and heart. The following are some of the plain and convincing arguments which the author adopts to the commonest capacity to prove the existence of a *First Cause*, in which we "live, move, and have our being."

"In the first place, then, let me ask, What does the word or name, God, signify? Words are said to be the signs of *ideas*. Whenever, therefore, you hear the name, God, pronounced, what idea does it convey to your minds, or excite there? Whatever general idea or notion it may have hitherto raised in your minds, the first notion thereby intended to be conveyed is this: That the Deity is "a Being or Nature of *infinite perfection*; which perfection consists in this, that such a Nature or Being be absolutely and essentially *necessary*; an actual Being of itself and the cause

* See the Antijacobin for May.

of all other beings, independent from any other, upon which all things else depend, and by which all things else are governed." This is what is comprehended in the first notion of a Deity: and the Being in whom this infinite perfection resides, is that which we call God.

" Having thus briefly explained the *notion* of a Deity, I shall now proceed to lay before you some of the evidences of Natural Religion, to prove the truth of this first fundamental article of our faith: He that cometh to God must believe that He *is*.

1st. It is absolutely and undeniably certain, that *something has existed from all eternity*. ' I think it is beyond question, that man has a clear idea of his own being; he knows certainly he exists, and that he is *something*. The man who can doubt whether he be any thing or no, I speak not to; no more than I would argue with pure nothing, or endeavour to convince non-entity that it were something. If any one pretends to be so *sceptical* as to deny his own existence, let him, for me, enjoy his beloved happiness of being nothing, until hunger, or some other pain, convince him of the contrary. This then, I think, we may take for a truth, which every one's certain knowledge assures him of, beyond the liberty of doubting, namely, that *he is something that actually exists**'.

" But we not only are certain we exist, certain we are something; we also find, by experience of ourselves, that we have had *a beginning*, before which we were not. The account of the years of our age sufficiently infers our nativities; and our nativities infer our conceptions, *before* which we had no being. Then how came the first man to be at all? for it is certain *nothing* cannot produce something; and that something exists, we ourselves are a proof. The first man must have been made by some other something; and since something now *is*, it is evident that something always *was*: otherwise the things that now are, must have been produced out of nothing, absolutely, and without *cause*; which is a plain contradiction in terms: therefore *something has existed from all eternity*. For if there be any thing which had a beginning, which we ourselves had, there must necessarily be something which had no beginning, because nothing can be a beginning to *itself*. If, therefore, we know, as we *do* know, that there is some real being, and that non-entity cannot produce any real being, it is an evident demonstration, that from *eternity* there has been *something*; since what was not from eternity had a beginning; and what had a beginning must be produced by *something else*. It being then unavoidable for all rational creatures to conclude that something has existed from eternity, let us see what *kind* of thing that must be.—Therefore,

" 2dly, That Something, which has existed from all eternity, is a most *intelligent* and most powerful Being, and therefore GOD. An intelligent powerful being is one who is knowing and skilful, mighty and forcible; a being which is endued with a *mind* capable of forming designs, and with ability to execute them. These qualities constitue an intelligent powerful Being; and the Being who possesseth them in a degree infinitely superior to all other

* Mr. Locke.

beings, does thereby become the SUPREME.—From this definition of terms, let us now proceed to the argument which is to establish the truth of this second proposition.

"The self-existent and original cause of all things must be an intelligent Being. Almost every thing in the world demonstrates to us this great truth; and affords undeniable arguments, to prove that the world, and all things therein, are the effects of an *intelligent* and knowing Cause.

"We know that in men, for instance, there is undeniably that power, which we call thought, *intelligence*, consciousness, perception, or knowledge. I have already shown, that men have had a beginning; and what had a beginning must be produced by something else. Now it is certain, that nothing can ever *give to another* any quality or perfection, (such as perception or *intelligence,)* which it hath *not* either actually in itself, or at least in a higher degree: therefore, that eternal, self-existent Something, which is the first cause of men, and of all other beings, must itself be an *intelligent* Being. It is as repugnant to the idea of SENSELESS MATTER, that it should put into itself sense, perception, and knowledge, as it is repugnant to the idea of a triangle, that it should put into itself *greater* angles than two right ones.

"But besides intelligence, we are also conscious to ourselves that we possess various *powers*, both of body and mind, of which we ourselves are not the original cause: these also we derive from that same eternal, self-existent Something. Therefore, this eternal source of all being must likewise be the source and original of all power; and consequently *the most powerful*, as well as the most intelligent. Thus, from the consideration of only *ourselves*, and what we infallibly find in our own constitutions, our reason leads us to the knowledge of this certain and evident truth, that there is an eternal, most powerful, and most knowing Being; and consequently, that there is A GOD.

But because the foregoing arguments may be, perhaps, not sufficiently within the apprehension of ordinary minds, unaccustomed to this kind of reasoning, I shall now produce two or three other proofs of the being of a God, which are level to every capacity. Therefore,

3dly, The existence of an intelligent Creator is seen in his works; and these, either *miraculous* or *common*. The order of nature, and every interruption of that order, speak the same language, and declare the glory of God (Psalm xix. 1.) Neither is there any thing in this way of reasoning either deceitful or obscure. In what way did *Elijah* reason, when he "put the wood in order, and cut the bullock in pieces, and said, Fill four barrels of water, and pour it on the burnt-sacrifice, and on the wood?" The people who were present when "the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench," found *no defect* in his argument; "they fell on their faces, and said, The Lord, he is the God! the Lord, he is the God!" (1 Kings xviii. 33—39.

MISCELLANEOUS.

Latium Redivivum, or a Treatise on the Modern Use of the Latin Language, and the prevalence of the French; to which is added, a Specimen of the Latin Language accommodated to Modern Use. By the Rev. Samuel Seyer, A. M. pp. 147, 8vo. 5s. Murray, London, 1808.

THE author of this valuable tract states in a preface that it was composed long since, and that he has been induced to make it public by recent political events. He considers, and produces forcible reasons for his opinion, "the prevalence of French dominion as intimately connected with that of the language: "and on the subject of French dominion," he adds, "he who omits an opportunity of speaking, or can speak without emotion, does not seem sufficiently to have considered, that by it the most valuable and the most enlightened nations of the world, are reduced to the very extremity of danger, even to the hazard of their national existence."

Mr. Seyer gives first a short history of the Latin language, of its rise and progress, and after describing the advantages resulting from its general use as a written language, proceeds to enforce the expediency of preserving it in conversation by two main arguments. 1. It would supply the place of an *universal language*, and supersede the necessity of translations in modern literature, a business at all times irksome and imperfect, and often impracticable. A knowledge of Latin is at present indispensable to professional men; and it is also a much more perfect language than the French, which has of late years been in such general use. A general medium of communication would thus be established throughout Europe, without making a difference between the man of science and the man of the world. 2. The speaking Latin would greatly facilitate the learner's progress. French is now taught in a much less time than Latin, chiefly because the scholar converses in it: and Mr. Seyer considers the Latin an easier language. The practice of using Latin in a colloquial and familiar manner, would tend greatly to critical exactness and precision in common words and phrases.

The objections of Sanctius are successfully combated: neither does the author allow, that the "difficulty of adapting the language of ancient Rome to the manners of modern Europe," is sufficiently formidable to subvert his proposal. To carry it into effect, he thinks it would be expedient to have an English-Latin Dictionary, formed on a more accurate and extensive scale than any at present existing. A Dictionary of Sentences or Nomenclatura would be also necessary: the practice of speaking Latin must be revived in our Schools and Universities: and it would be materially encouraged by the Legislature's relaxing the duties on

exportation and importation of original works in that language, and "a benefit would be conferred on the general literature of Europe."

Such is the outline of Mr. Seyer's plan, which he supports with ingenuity and modesty, and which he seems to have brought forward from a principle of patriotism, and a genuine love of erudition. He professes to be aware of the difficulties of the undertaking, in the following terms, p. 62.—"There is an excusable prejudice against the revival of obsolete customs, and there is a natural indolence, which dissuades men from quitting the path to which they have been accustomed. Nevertheless, let the learned and the liberal judge: to them the appeal is made in favour of this practice of our ancestors unadvisedly laid aside, with confidence of success, if its revival be undertaken, and of its utility, when revived."

A substantial proof is given, that the hypothesis does not stand upon fanciful grounds, by the addition of "a Specimen of a Nomenclatura," which abundantly testifies the author's intimate acquaintance with his favourite language. The subject is "De tempore," and contains 7 or 800 examples, collected, says the author, from the best authorities. We subjoin a specimen of this part of the work.

"*Hora.*	*semihora* or *dimidia hora.*	
an hour.	half an hour.	
sesqui hora.	**quadrans horæ* or *quarta pars horæ.*	
an hour and a half.	a quarter of an hour.	
minutum†.	*secundana.*	*tertiana*, &c.
a minute.	a moment or second.	a third, &c.

* "The Romans divided the hour into 12 portions, like the pound weight, and called them by the same names. Thus *dextans hora* was $\frac{10}{12}$, i. e. 50 minutes: *dodrans horæ* was $\frac{9}{12}$, i. e. three quarters of an hour; and so probably of the rest: *uncia horæ*, although no example of it has yet occurred, must be 5 minutes; *semuncia horæ* was $2\frac{1}{2}$ minutes; *sicilicus horæ* was $1\frac{1}{4}$ minute, below which they had probably no division. *Horæ unius dextante sicilico.* Plin. 18, 32. i. e. $51\frac{1}{4}$ minutes. *Ad primæ horæ dextantem sicilicum.* Plin. ibid. i. e. *till* 51 *minutes past sun-set*.... *Lucere* (lunam) *dodrantes semuncias horarum.* Plin. 2, 11 (14) $47\frac{1}{2}$ minutes: in these examples *et* is understood, as we say in English *fifty-one* instead of *fifty and one*.—Of these names it might be convenient to retain in use *dodrans horæ* $\frac{3}{4}$ of an hour, *quadrans horæ* $\frac{1}{4}$ of an hour, *sextans horæ* 10 minutes, and perhaps *uncia horæ* 5 minutes." p. 116.

† The division of the hour into minutes and seconds is of modern invention, modern terms must therefore be used. Two sepulchral inscriptions, written probably in the middle age, are quoted in the Dictionaries, in which *scrupulus* is used for a minute. *Vixit annos viginti et unum, menses tres, horas quatuor, scrupulos*

"*Tertio Kalendas Januarias*, or *tertio Kalendarum Januariarum*; or *ante diem tertium Calendas*, or *ante diem tertium Calendarum*; which two last expressions are frequently written, *a. d. III. Kal.*

"*The third day before the Calends of Jan. i. e. Dec. 30th.*" p. 147.

To this last example is added a very interesting note respecting the Roman mode of reckoning the days of the month; and in a word, every scholar will receive gratification, and probably instruction, from the curious matter contained in this treatise; even although he should not completely adopt the sanguine sentiments of the author, respecting the advantages to be derived from a use of Latin in modern diplomatic affairs. That it would give some check to French ascendancy we have no doubt, though at this great crisis, *non tali auxilio*; arms are the only effectual resource. After the achievement of victory by sea and land, such a proposal as the present might form a barrier to the project of universal monarchy, which Mr. Seyer in his preface justly points out to be the leading and favourite object of French Politics.

We understand this gentleman to be the author of a learned treatise published some years back, "on the Syntax of the Latin Verb," a work that seems peculiarly adapted to the use of young students.

The complete Ready Reckoner in Miniature, containing Tables accurately cast up, adapted to the use of all who deal by Wholesale or Retail; exhibiting at one View the Amount or Value of any number or quantity of Goods or Merchandize from 1 *to* 10,000, *at the various Prices from one Farthing, to One Pound, together with divers Tables of Commission, Brokerage, Weights, Measures, &c.* A new Edition, greatly improved and carefully corrected. By Thos. Collins. pp. 247, 24mo. 1s. 6d. bound. Crosby, 1808.

A VERY pretty edition of a very useful little book, which is neatly and correctly printed. Such a modest volume must be particularly acceptable to those who require its assistance yet wish to conceal their inability.

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sex. Quæ vixit annos 17, *menses* 4, *dies* 9, *horas* 15, *scrupulos* 30. But *scrupulus*, in classical Latin, is used for a denomination of weight and measure; unless therefore the subject or the context confine the sense to time, it cannot properly, nor without ambiguity, be used for a *minute*, with the addition of *horæ* or *temporis*. It seems better therefore to adopt a separate word. *Minutum* may be used as a noun, but considered originally as an adjective agreeing with *spatium* or *tempus* understood, and though it does not occur in Du Cange's Glossaries, yet from its general prevalence in the present European languages, and from the authority of Bede (*Recipit hora* iiii *punctos*, x *minuta*, xv *partes*, xl *momenta*) it was certainly in use in late Latinity."

Crosby's Merchant's and Tradesman's Pocket Dictionary, adapted to Merchants, Manufacturers and Traders in all the various branches of Commercial Intercourse; containing the received Maxims and Regulations of Trade, Weights, Measures, Qualities of Articles of Merchandize, Practice of the Customs and Excise, Laws of Navigation and Shipping, Duties of Brokers, Factors, &c. Legal and Commercial Forms used in Trade, Stamp Duties, Colonial Trade, Regulations, Commercial Geography and Statistics, Laws of Bills of Exchange and Paper Currency, Trading Companies, Laws of Bankruptcy, Arbitration, &c. &c. Market Towns, Fairs, Postage Population, &c. &c. &c. By a London Merchant, assisted by several experienced Tradesmen. pp. 504, 12mo. 6s. 6d. Crosby, 1808.

THIS is one of the most wanted and the most useful Dictionaries we have seen. The above title conveys but a very inadequate idea of the vast variety of subjects which it contains. There is scarcely any person from the peer to the menial servant who will not find something in this closely printed pocket volume, which it is both convenient and necessary for him to know. Almost every thing indeed which is bought and sold, from the bread and cheese of the porter, till the rubies and diamonds of the lady of fashion, are here mentioned, and the customs attending their sale stated. In such a multiplicity of things, it cannot be expected that there are no omissions: but we consider the present attempt as a most laudable effort to accommodate the public with such a mass of necessary information, which exists rather in traditional customs and experienced usages, than in any books in our language. Were the people better acquainted with the laws and regulations respecting weights and measures, the number of frauds would necessarily be considerably diminished.

Report of the Proceedings under a Writ of Enquiry of Damages, in an Action in the Court of King's Bench, in which the Right Hon. Lord Boringdon was Plaintiff, and the Right Hon. Sir Arthur Paget, K. B. Defendant, executed before the Sheriff of Middlesex and a Special Jury, on Tuesday the 19th July, 1808. Taken in short-hand by Mr. Gurney. pp. 77, 8vo. 2s. J. J. Stockdale, 1808.

THIS we believe, is an authentic report of the proceedings in the cause Boringdon v. Paget, as it is not disgraced by the *forged* letters attributed to Lady B. We shall only observe that the letters here given as genuine copies of those of Lady B. are much better proofs of her ladyships conjugal attachment, than of her chastity, and that independent of their levity, they manifest as much appetite as disinterested affection.

A Review of the Political State of Europe. pp. 122, 8vo. 4s. J. J. Stockdale, 1808.

A CONSIDERABLE part of this interesting Pamphlet appeared in the Miscellaneous part of the Antijacobin Review for September, 1801, and is now republished because the "relative situation of this country and France is so nearly similar to what it then was." It is surely no unequivocal proof of political sagacity in a writer, that his sentiments, even after eight eventful years should still be found applicable to the present state of things. The prefatory matter to these reflections comprise 84 pages, and contain such a satisfactory and accurate historical view of the conduct of Denmark and the northern powers, that we only regret that it did not appear somewhat earlier, when the Copenhagen Expedition was canvassed and reprobated, even by those who were most convinced of its necessity. The tract is evidently the production of a man of talents and observation, as well a true patroit, and as such deserves the attentive perusal of all persons pretending to judge of politics.

MISCELLANIES.

FOR THE ANTIJACOBIN REVIEW.

THE DISSENTERS' TRUE FRIEND;

OR, A SCRUTINY INTO THE RESPECTIVE CLAIMS OF THE CHURCH AND OF DISSENTERS TO THE DIVINE FAVOUR.

(In a Series of Letters to the Rev. Dr. L——.)

LETTER II.

Dear L——,

IT is doubtless a most remarkable circumstance that the very first human occurrence, after the Fall of Man, should be replete with instruction on our present subject; and it may argue the great importance of the subject itself. It has pleased the Divine Wisdom to teach us, in the instance of Cain and Abel, that there is a sacrifice or worship which He approves, and a sacrifice or worship which He does not approve,—an acceptable and an unacceptable service. Nor were the Faiths of these two first brothers of equal value in the sight of God. Cain believed in God, for he knew him, and even conversed with him; but Abel went further, he believed prospectively in the Redeemer also, who had already been promised to mankind, and he even seems, through the Divine guidance, to have offered the first Pascal Lamb, for "he brought of the firstlings of his flock, and of the fat thereof, and the Lord had respect unto Abel, and to his offering." (Gen.

iv, 4.) Wherefore St. Paul says, "By faith," that is by a right and compleat faith, "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it he being dead yet speaketh. (Heb. xi. 4.) That is, his history and death continue to teach us the above lessons, and to afford us such instruction as highly deserves, and therefore shall receive, a more attentive consideration.

The first grand lesson which Abel though dead still communicates to us is, that we should be careful to BELIEVE ARIGHT. It is not sufficient to have *faith*, for that the Devils also have*, but we must have a right kind of faith. What this faith is it cannot surely be difficult to find out, so long as we possess a church handed down to us through all ages from the apostles themselves; since a faith founded by them on the whole of scripture, must bid fair to be the right one, rather than those faiths which mere men have founded on their own construction of detached passages of scripture. This faith then must not be lightly given up, for we are commanded to "*contend earnestly* for the *faith* which was once delivered to the saints." (Jude 3.)

Next to a right faith, we may infer from this history that a right MODE OF WORSHIP is essential to the pleasing of Almighty God. There have been for instance, in all ages of the Church, a regular ordination of persons, and consecration of places, solemnly set apart for the service of God, by holy and appropriate ceremonies, according to the Apostolical institution. Without these, if God loves and wills uniformity of worship, it is scarcely conceivable how He could be properly served; and to serve Him improperly is to offer the sacrifice of Cain. St. Paul tells us, "a man is not crowned except he strive *lawfully*." (2 Tim. ii. 5.) *nomimus*, that is, according to laws and rules laid down by the Apostles. "*If*," says St. John, "we ask any thing *according to his will*, He heareth us." (1 John v. 14.) Does not this imply, that if we will *not* ask according to his will, He will *not* hear us? At least it seems to be incurring a needless hazard if we persist in an irregular worship, when it is full as easy to perform a regular one.

But the instruction which is the most important, and most plainly pointed out in the above history is, that God will respect

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* Devils also have) The Devil cannot help believing, because he knows 'that Jesus is the Son of God.' So do his angels. (Matt. viii. 29. Mark i. 34; iii. 11; and v. 7. Luke iv. 41; and viii. 28.) In this respect he is superior to one sort of Christians, and possesses what another sort of Christians preaches up as the very essence of Christianity, 'a true faith without good works.' He strives, however, that others should not have faith, at least not a true faith; and yet, as being the father of lies, he pretends to be a very great *Enlightener*. Those favourite disciples of his who were, said, in the debates on the Catholic Question, to have *enlightened* the world, had no faith at all.

our offerings according to THE HEART AND DISPOSITION of the worshipper. Abel was of a meek, humble, and benevolent spirit. but Cain was sullen, envious, and intolerant; and, as God is the searcher of hearts, this appears to have been the principal cause of the distinction made between them. As the Church, when in full power, enacts laws for the protection, and even indulgence of its dissenting brethren, we may hope and presume that every true Churchman approaches the altar in the spirit of righteous Abel, and that the Lord will have respect unto his offering. Every Dissenter, therefore, who wishes to entertain the same hope, must assume the same spirit. If he is not worldly-minded, not ambitious, nor desirous of injuring or supplanting that church which so liberally tolerates him, then we may humbly hope that he may be accepted, notwithstanding some error in faith, and irregularity of worship. But if he is the reverse of all this, if he really harbours in his mind and conscience that Cain-like spirit, alluded to in my first letter, what can he expect from the whole tenor of scripture, but that " his sacrifice will become an abomination to the Lord ?" (Prov. xv. 8, and xxi. 27.)

When we say that the Church stands the best chance of possessing the truest faith, the most regular worship, and the most christian disposition, we are very far from insinuating that it is, or ever can be *perfect* in this world. We know, however, that it will be purified, and no such promise is made to any other communion. We read, that " Christ loved the Church, and gave himself for it, that He might sanctify and cleanse it, and present it to himself holy and without blemish." (Ephe. v. 25, 26, 27.) And this is preparatory, no doubt, to its being exalted, at the last, to the highest honour as the Bride of Christ. (Rev. xix. 7, 8.) The Vine itself must be pruned of its false and hypocritical branches. (Isa. xviii. 5.) But if there being bad christians is no sound reason for renouncing Christianity, neither can there being bad churchmen be a sound reason for renouncing the Church.

Cain and Abel may also be regarded as the types and representatives of all persecutors, and of all those who have suffered persecution through all ages of the world. Religious persecutors, pretending to be true worshippers, such as the Papists have been at all times, and the fanatics whenever they could get into power, cannot but be looked upon as the genuine offspring of Cain. Yet these, I fear, are in one respect far more inexcusable than their prototype. Though Cain did indeed strike his brother in malice, yet as death had never hitherto been known in the world, he could not have been fully aware of the effect of his blow. But this is an excuse which we cannot possibly urge in vindication of any of the successors of Cain.

Though the history of the Antediluvian Patriarchs is no further important to us at present, except the conclusion of it, yet I shall just notice the most eminent among them as being the original and earliest Preachers. They also sacrificed, no doubt,

like Abel, yet they were not properly speaking Priests, because no Church had been as yet divinely appointed.

St. Peter tells us, as it ought to have been translated, that Noah was "the eighth preacher of righteousness." (2 Pet. ii. 5.) and therefore reckoning upwards, Enos must have been the first. Through the increasing wickedness of mankind Enos appears to have been called to be the first preacher, and the history says that "Then began men to call upon the name of the Lord," (Gen. iv. 26.) so that by his preaching they were probably reclaimed to the worship of God, which had been nearly, if not totally laid aside. Enoch, the fifth in succession from Enos, was not only a preacher but a prophet also at that early period, for St. Jude has quoted one of his prophecies. (Jude 14, 15.) Loudly, no doubt, did he foretel the approaching deluge, and strenuously, though vainly, did he exhort mankind to flee from the wrath to come. So virtuous and zealous was he that he had the high honour, like Elijah afterwards, of being taken up into heaven without having tasted death. Mankind, it is probable, perceiving that all men died, though at a vast age, might have begun to assert that Adam was created necessarily mortal, and did not bring death into the world through his own transgression. Wherefore to give unbelievers a visible proof that man, had he retained his innocency, might have been raised to heaven without the intervention of death, God openly translated Enoch before their eyes, though without working their conversion, for "this the people saw and understood it not." (Wis. iv. 15.) Noah the last of these antediluvian patriarchs and preachers, was not indeed translated into heaven, but he was miraculously saved from the almost universal destruction, by an ark constructed under the immediate guidance and direction of God himself; and this ark is an object which demands and deserves our most particular attention and consideration.

There is a beautiful and convincing species of prophecy called *Types*, which are eminently useful, when discreetly and not fancifully applied. This at least must be true of every circumstance which is expressly declared to be typical by some inspired writer, as is the case at present. It is natural to suppose that the Ark of Noah must have some grand Anti-type to which it refers. Our Lord himself says, "As the days of Noah were, so shall also the coming of the Son of Man be." (Matt. xxiv. 37.) If then the suddenness of the danger, the terror, and consternation will be similar in both cases, we may humbly hope and presume that, as in the former case, so in the latter, an Ark of salvation will be provided for those who do his will. But what is this latter Ark of which that of Noah must have been the type? The venerable compilers of our Liturgy will answer that question in the following words of the baptismal service, "Almighty and everlasting God who didst save Noah and his family from perishing by water, sanctify this person with the Holy Ghost, that he may be received into the Ark of Christ's Church, and may so pass through the

waves of this troublesome world, that finally he may come to the land of everlasting life." And this is not a mere simile, but is plainly deducible from the words of an inspired writer, for St. Peter says, " The long-suffering of God waited in the days of Noah while the Ark was preparing, wherein few, that is eight persons were saved (from perishing) by water. The like figure whereunto even Baptism doth also save us." (1 Pet. iii. 20, 21.) These words, " the *like figure*," must mean that this was the *anti-type*, of which Noah's Ark is the *type*; and the sense seems clearly to be, that, as the entering into the Ark saved Noah and his family at the time of the flood, so the entering by Baptism into the Church of Christ is to save us in the great day of the Lord*. Again the same Apostle says, " If God spared not the old world, but saved Noah the eighth preacher of righteousness, bringing in the flood upon the world of the ungodly.—The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (2 Pet. ii. 5—9.) On these last words I shall have something further to observe in future. Here it might be said, that by a comparison of the above passages no Dissenters can be saved, as not being within the Christian Ark; or, in other words, that, as God has condescended to establish a Church upon earth, they cannot hope for salvation who shall refuse to enter into it. But I am only engaged to state the genuine word of God in its proper sense, and I am not answerable for the consequence, though it is, indeed, incumbent upon those who dissent from us, most deeply to consider this circumstance. When we say that the entering into this Ark by Baptism is to save us, this pre-supposes that we endeavour to act up to our baptismal vow; it does not, however, seem to imply that there is no *covenanted* salvation out of this Ark. Whether or no this inference is strictly deducible from these, or any other passages in the Word of Truth, or from all such passages put together, many of which I shall have occasion to quote, sure I am, that there can be no greater act of friendship to my Dissenting Brethren than the calling of their attention to such a subject as this.

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* Day of the Lord) Having accidentally met with, and dipt into the first volume of Sacred Biography, by Dr. Hunter, who seems to be extremely fond of types, I found that he made Noah's Ark a type of the Cross, or of the Messiah himself, or, in short, of almost any thing, except its natural and only authenticated Anti-type, ' the Church of Christ.' I mention this as one specimen of those endless restraints and embarrassments which they must lie under, instead of being more at liberty as a certain disputation-monger pretended, who deviate at all from the regular Apostolical Institutions. We have here, even a member of the respectable, and *established* Kirk of Scotland, unable to comment freely and justly, merely because he is not exactly of the Church itself.

The Ark of Noah was heaven-constructed, and we find that its type the Church, as might be expected, is the same. (Matt. xvi. 18. Ephe. ii. 20, 21, 22.) And both are properly fitted to resist the floods and storms they were destined to encounter. Yet Dissenters, contrary to analogy, suppose that they shall be safer, at that great day, on the outside of the Christian Ark than within it. They prefer trusting to a number of smaller Arks constructed by the founders of the different sects, and no where typified in Scripture. If any one of these can possibly be the true Ark of Salvation, which does not seem very likely, yet certainly it can be but one of them; so that supposing these Arks to be an hundred, as Truth is always one and single, each sectarist must naturally look upon his own as the only true and safe one, and despise the rest. Hence, according to their own conceptions, each individual Ark must be deemed totally unsafe by a majority of 99 to 1 *.

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* 99 to 1) When I wrote this I had not seen the following anecdote in the Dedication of Evans's "Sketch of different Denominations &c." "Wollaston asked a bigot, whether he did not think there were 100 sects?" "O yes, at least," cried the bigot. "Why then," replied the philosopher, "it is 99 to 1 that you are wrong." But is not Mr. E——, as a dissenter, whether he be a bigot or not, somewhat interested himself in this reply? Nor is the above statement correct unless it could be proved that some one sect out of the 100 must possess *the truth*; as this is not the case, it must surely be far greater odds than 99 to 1 that any given sect cannot be right. Having mentioned the above book, permit me to make a few observations upon it. 1st. It says nothing of the ancient sects so pointedly condemned in Scripture, (Rev. ii. 6—15), nor of their almost unavoidable similarity to some of the modern ones. 2dly, The Church is here jumbled in, like a mere sect, amongst the rest, and is treated indeed with even less respect than some of the others. 3dly, In p. 121 it mentions "the *intolerant* Archbishop Laud." This attack on the character of one of the best, the meekest, and most persecuted of men, that ever adorned human nature, and the Gospel of Christ, affords me the pleasing opportunity of recommending to the reader's attention some admirable letters in the Orthodox Churchman's Magazine, on the Devotions of Archbishop Laud. They are signed 'Juvenis,' (perhaps Mr. Butt) and I would particularly refer to vol. 12, p. 60 &c. and shall also point out vol. 13, p. 114 &c. because it is unluckily omitted in their index. Lastly, Mr. E— is extremely anxious to instil and recommend peace and amity and good will amongst the sects, without saying what particular purpose this may be intended to answer. This however sounds extremely well according to man's wisdom, but it is *not* the wisdom of God. The Divine Wisdom could never say "Let sects be kind, &c." for that would countenance and sanction the existence of sects: whereas God, who cannot possibly contradict Himself, has plainly and authoritatively pronounced, if

An Anti-type must be, generally speaking, infinitely superior to its Type, as Jesus, for instance, was to Isaac. So it is here.—The Ark of Noah was calculated to save the bodies of the true worshippers. It was composed of frail materials, and capable of receiving but a limited number. Whereas its Anti-type is of a spiritual and indissoluble texture, and expressly provided for the eternal salvation of the souls of men. This is capacious enough to comprehend the whole race of mankind past, present, and to come. From this none are excluded, except they exclude themselves; but all are divinely invited and pressed to enter into it. And, indeed, could nothing more be urged in its favour than what we have already had occasion to observe, I must think it would be a difficult task to prove the *wisdom*, or the *expediency*, or the *safety* of departing from it. B. N. T.

ON SATIRE.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

THE increasing degeneracy of the times, the open violation of decency, and morality in the higher classes of society; as well as among those who, from ignorance of their duties, may be supposed less amenable to the laws of purity and propriety, is a most fertile subject of popular declamation; it is, however, almost ludicrous to see—that the censurers are nearly as numerous as the sinners. Every man discerns the Mote in his brother's eye, and proclaims the defect, with the stentor-voice of reprobation; he would hurl from the earth, such defilers of its surface but, that the Law has said "Thou shalt not murder," forced then to tolerate their existence, he piously determines that existence shall, as far as in him lies, be a pain to themselves, and an opprobrium to the world. He lets loose on them the Bull Dogs of Satire, Hatred, Malice, and all uncharitableness, and either hunts them into premature oblivion or forces them to that desperate stand, which braves opinion, and is reckless of consequences.

That vicious and improper actions have multiplied in our days, is perhaps a melancholy truth; and that some remedy or counterpoise, is become not merely necessary, "but devoutly to be wished," is equally certain. The difficulty and the danger, herein lie, that, in seeking to reform others, we make shipwreck of those virtues, which ought to be the inmates of every human bosom which but aspires to amend the world. *He* that was without guilt himself, was never known to condemn another. "Let him who is without Sin among you cast the first stone." "Without Sin!" Alas! who dares descend to the interior of his own heart; Sit in conscious judgment on his daily actions—and not pronounce them

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we would but hear Him, "*Let there be no divisions among you*;" that is, "*Let there be no Sects.*"

evil? Who, that will not therein discover defects, errors, and crimes, demanding the labour of a long life, to purify and do away? What leisure has he then, to devote to the lesser faults of his fellow men? or how dare he make the attempt, except—in the very perfection of Humility, Charity, and Brotherly love—feeling for those infirmities, of which he partakes in common, and anxious to promote, and aid in others, the renovation of life and manners of which he finds the necessity in himself. And here, he might perform a duty, and merit the applause of his own heart, and the gratitude of every being, whose erring footsteps he had guided to the path of peace; whose weakness he had sustained, and over whose faults he had thrown the veil of prudent forbearance or of Christian Charity; to this line of conduct, every precept of his religion; and every principle of self-interest should alike impel him; since he has been assured by that Word, which cannot lie, that "as he judges others, he shall himself be judged;" but that, the proportion shall be increased, "pressed down, and running over."

I have been led Sir, to these reflections by chance having thrown in my way a late Number of the "Satirist," the pages of which I turned over with surprise and sorrow. I had heard of this publication, and understood that it was written to amend the world, by lashing, with immitigable severity the reigning follies of the age; and, by the shafts of pointed and empoisoned Satire, to force the form of vice to quit the circles of the great, and hide his unblushing front in the shades of well-deserved oblivion.

Truly, these Gentlemen will deserve well of their country, when they have attained this desirable end; as public benefactors, they will be regarded, when they have brought about such reform in morals and conduct, and when through their wholesome severity our Lords, are become wise, and our Ladies virtuous.

But Sir, allow an unlearned, and ignorant being, who wishes to keep the even tenor of his way "unjostled," and unjostling, allow him to ask, if the means, used by these regenerators are well adapted to their purpose?

The unhappy Lady so publicly branded with infamy, if really guilty, may feel a momentary sensation of shame—I say momentary, because if capable of such conduct, the feeling can be, but transient—since she who can have lived thus long an alien from herself and from her God, will not be reformed by—*Such an appeal* to her conscience. But may not the example thus held up to observation, be rather injurious, than salutary? will not the sanction of an illustrious name afford a precedent to the less exalted and lead them to suppose, they may follow the same path with impunity?—"they only do as their betters have done before them," and if to the advanced period of seventy years, a being, such as is described, has been able to retain a footing in society; a *something less atrocious* character, may derive fresh hopes, and energies, from the toleration, which she learns, has been thus extensively accorded. But this Lady it appears—Sir, has daughters, "Amiable daughters!" was it not cruel then to pierce their innocent

bosoms with the arrow aimed at an erring Mother whose faults they have not shared, perchance *till now* have never known; a large range of family connection too, may they not have suffered a thousand times more than the intended victim? The language also in which the censure is couched, is it not Sir, *rather* more light than so serious a subject required? and instead of wholesome and grave admonition, or awful warning, is it not rather a loose detail of horrible depravity?

I would also inquire, if you believe the course of morality can be benefited, by the *Morceau* in the same Number, called "The Penitents, a Fragment of real History;" If really their is a dwelling in this kingdom wherein such impious intolerance, and depravity have found a refuge; where Charity is abused, and Religion scandalized, in the name of God! let it be openly denounced, to those in whose hands a remedy is placed by the voice of the people, or by the laws of the country. But, let not the public eye be insulted by a story so disgusting and immoral! In short, Sir, is this publication, as now conducted,—such as the master of a family dare commit to the perusal of his wife and daughters? if not, wherein is its utility? Should not the hand that chastises vice, be clean from impurity, and the pen, that recommends chastity, good morals, and propriety, be chaste, moral, and decorous, in language, style, and imagery?

I will only farther trespass on your time, Sir, while I make one more remark. I observe in the notice "To Correspondents" the following—"Sneeralinda Funidos has it in her power to furnish us with some valuable anecdotes; she may *rely on our secrecy*." Now to me, a poor novice, this appears no fair mode of censure aimed at the vices that brave the face of day; but—dark and secret assassination of character! "Sneeralinda" may be some bosom serpent preparing under the shield of promised "secrecy" venom for the unsuspecting heart that has cherished her; or gratifying some private malice, at the expence of every duty a female should cultivate. Information so received, is unworthy the use of those, who really wish to lessen the crimes, and augment the virtues of Society. "To err is human;" but it is the duty of every man, while he reprobates the depravity, that forces itself on public observation, to avoid dragging into light the failings and imperfections of his neighbour; I repeat Sir, it is his duty, to throw over them the mantle of that Mercy, which he hopes to secure for himself, and to use them only as *beacons*, for his own securer progress toward the point of possible perfection, from whence he may fearlessly embark for that Country, where every one shall answer for his own deeds, and meet the just reward of his actions, "whether they be good, or whether they be evil."

I am, Sir, with respect, yours,

Hermitage, Sept. 1808. CANDIDUS.

As we never refuse admission to any decisions and temperate strictures on our own work; we shall not withhold the same privi-

lege from animadversions of a similar description on the works of others. As to the *Satirist*, we can only say, that the professed object of it, as set forth in the Prospectus, had our decided approbation.—How far in the conduct of that work there has been any deviation from the original plan, we shall not take upon ourselves to decide, though it be a fair subject of Inquiry.

Our Correspondent has opened a wide field of disquisition, into which it is not our intention to follow him. There is good sense in his general observations;—but we would ask him, whether, if his principle be just—that Vice is to be lashed only by those who are *perfectly* virtuous themselves, it does not of necessity follow, from his own admission, that it would never be lashed at all, but left to assert an uncontrolled dominion over the world? If, too, it were to be received as a truth, that the *vicious* should never be exposed where the feelings of the *virtuous* may be wounded by the exposure; the same objection would apply, in almost every case, to the punishment of the *Guilty*, from the consequent suffering of the *Innocent*.—Every culprit, whose life becomes a forfeit to the violated laws, involves others in his own ruin and disgrace. In fact, it is dangerous to lay down any abstract principle as the rule of conduct in such cases. At the same time, the greatest caution and circumspection should be used, and it should never be forgotten, that the promotion of public good is the only legitimate justification for the exposure of public vices.—As to the Fragment on which Candidus comments, we think it, indeed, a most objectionable paper; and we trust, that the good sense of the Editor will point out to him the necessity of rejecting all similar Communications in future. If there really be such a place in existence, as is described in that "Fragment of real History," it is the bounden duty of the Satirist to hold it up to public view, that *Fear* if not *Principle* may produce its immediate suppression. Indeed, he cannot, consistent with the bold and manly principles which he has avowed, refrain from the discharge of this public duty.

DEFENCE OF THE COUNTRY CURATES.

The following Letter, we are informed, was sent to the Editor of the Satirist, at the time of the Date subjoined. It relates to a subject, in which we desire to take no other part, as it will speak for itself, but only as rendering our Miscellany a vehicle to communicate it to the Public.

Sir,

THE account respecting Melancthon's letters, which accompanied the return of the MS, signed VINDEX, is such, that my opinion of their tendency, so far from being altered by the reasons assigned, is highly corroborated. I doubt, indeed, if I ought to call them reasons, being so extremely superficial, that they have little weight, when put in the scale against their opposite demon-

strations. I still maintain, that such letters are as hostile to the true interests of the Church established, as the rankest enthusiast could wish; that they will do infinitely more mischief than possible good. Are the facts true, which I dispute, and only allow for argument's sake? I would ask, whether it would have contributed to true religion, if the Apostles had expatiated on the treachery of a Judas, or the cowardice of a Peter? Yet these constituted ONE-SIXTH of the Apostolic College. Were the other FIVE parts to be stigmatized for the sake of exposing the SIXTH part? This was not the practice of the Apostles, and, I am convinced, ought not to be the conduct of their successors. In my answer (that answer which has been withheld without any well-founded plea*) I have stated facts, which I can maintain, as the practice of the bulk of the country clergy, that constitute so large a majority; but it seems you are of opinion, that these are to be rejected as nothing, and the city clergy, which are so small a number comparatively, are only to be regarded, as if living in the city only made the difference†. For even one poor country clergyman's failure of propriety of conduct is to be dragged in, head and shoulders, supposing it may have some foundation; whilst the hundreds of other respectable characters, though perhaps not the most shining orators, or of the most brilliant talents, are to be disregarded. Could Melancthon find no mark in town on which to vent his satire? I doubt not of being able to convince any unprejudiced and honest-minded person of the propriety of the fundamental objections I have advanced; it will remain with you, Sir, to attend to them, or otherwise, as you may feel disposed. If the former, my best attention may be ensured; if the latter, a determined silence must be the result. The very extensive observations made, for so many years, and the exercise of my talents, such as they are, will of course, be diverted into other channels, where they will be duly appreciated. Observe, that I am not vindicating *Vice*, as such, which the Remarks before me most unhandsomely and unjustly, not to say calumniously, insinuate; but marking the impolicy and imprudence of such general censure. Enthusiastic minds will eagerly avail themselves of such indiscreet charges, to revile indiscriminately the whole body of the Established Clergy, however respectable for Orthodoxy of opinions, or commendable for exemplary manners and behaviour. I am not mistaken in asserting, that Melancthon has not supported either the *character* or the *intention* of a truly sound advocate of the Church of England, whatever he might design; and it is a fact, that many readers have seen the letters in the same view as they appear to

April 11, 1808. VINDEX.

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* This is the letter inserted in p. 436, Vol. XXX, of the Anti-jac. Rev.

† No reflection is meant on the city clergy, many of whom are known to the writer as highly respectable; and his opinion of others may be inferred from his last letter.

JEU D'ESPRIT.

ON THE MEETING OF THE IMPERIAL PLUNDERERS AT ERFURTH.

THE monkey and the bear
Have met at Erfurth fair,
But, mark me, not to dance.
Pug mounts on Bruin's back,
Proud of his precious pack,
Not hazel-nuts to crack,
But crowns, perchance.

Let Bruin and friend Pug
Greet with fraternal hug,
Though hollow heart, and cold;
But should those friends so dear
Dare play their gambols here,
Let them our British bull-dogs fear
And mastiffs bold.

St. Andrew's, Oct. 21, 1808. R.

CORRESPONDENCE.

THE sensible writer whose second letter adopts the signature of a "Lover of Virtue," will please to communicate an address, by which means a letter may be forwarded; and as truth seems to be the object of all parties, some effort may be made to ascertain it by confidential communication. To the question asked by "a gentleman," the most direct and complete negative is given; not one of the parties now interested know any thing either directly or indirectly of the person alluded to. It is not necessary to say more in this place. Opinions founded solely on one point must stand or fall with it.

We have received a letter signed S. purporting to be from "The EDITOR of the (manufactured) TRAVELS THROUGH SPAIN, noticed in our last." We know not if S. be really what he pretends to be; but with so recent an example before us, it certainly cannot be expected that we should pay any attention to *anonymous* authority, especially from *such* a quarter. If S. will come forward and sign his own name in full, then the Antijacobin Review is open to him to communicate his sentiments to the public. As a specimen however of this writer's *practical honesty*, he charges us postage for a letter which concerns *himself* alone!

Candidus of C. L. will perceive, that we have appreciated his taste and the name which he has justly assumed.

The principles and observations of *Anti-Gallican* are certainly just; the frequent use of the French language is a great political and moral evil. Yet its great familiarity often renders it difficult to avoid in cases where its similarity to English makes it somewhat more emphatical, especially where the circumstances of the times have obliged a writer to think and indite in that language only, in order to communicate with his foreign friends.